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HEBREW GRAMMAR.

THE

HEBREW GRAMMAR,

WITH

Principal Rules;

COMPILED FROM SOME OF THE MOST CONSIDERABLE HEBREW GRAMMARS;

AND PARTICULARLY

Adapted to Bythner's Lyra Prophetica:

ALSO,

COMPLETE PARADIGMS OF THE VERBS,

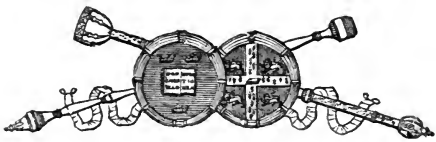
AND

Tables of the Nouns.

WITH A PREFACE AND ADDITIONS, BY T. YEATES.

SIXTH EDITION,

CAREFULLY REVISED AND CORRECTED.



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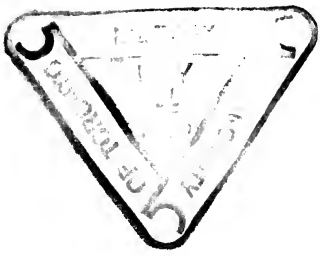

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Joseph Stuart

A

GRAMMAR

OF

THE HEBREW LANGUAGE.

BY

MOSES STUART

Associate Professor of Sacred Literature in the Theological Institution at Andover.

THIRD EDITION.

ANDOVER:

FLAGG & GOULD, PUBLISHERS AND PRINTERS.

Codman Press.

1828.

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DISTRICT OF MASSACHUSETTS, to wit:

District Clerk's Office.

Be it remembered, that on the ninth day of September, A. D. 1828, in the fifty third year of the Independence of the United States of America, Moses Stuart, of the said district, has deposited in this office the title of a book, the right whereof he claims as Author, in the words following, *to wit*:—"A Grammar of the Hebrew Language. By Moses Stuart, Associate Professor of Sacred Literature in the Theological Institution at Andover."—In conformity with the Act of the Congress of the United States, entitled, "An Act for the encouragement of Learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned:" and also to an Act entitled, "An act supplementary to an Act, entitled, An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

JOHN W. DAVIS, *Clerk of the District of Massachusetts.*

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PREFACE.

THE present edition of my Hebrew Grammar has undergone alterations, both in respect to matter and manner, too numerous to be specified. The great features of the work remain, of course, substantially the same as before. But in the arrangement, and in the minute specifications, many variations from the preceding editions may be found.

Several teachers in the department of Hebrew, for whose opinion I cherish great respect, have frequently expressed a wish to have a Hebrew Grammar compressed within narrower bounds than the former editions of this work. In compliance with their wishes, and in accordance with my own views, I undertook the task of compressing the body of the work. In order to execute this, nearly the whole of it has been written entirely over; and some of it three, four, and a small part even seven and eight times over. It would be of no use to state the reasons for such a labour, any farther than to say, that want of due arrangement, or of explicitness, or of completeness in representation, whenever I discovered it, was deemed a sufficient reason for repeating my labour, until I became better satisfied. But after all, I have not accomplished all I could desire. The *ideal* of a more complete grammar seems to be before my mind; but years of labour would be necessary to accomplish a plan, such as I have mentally sketched out.

The Syntax has been changed, as to its arrangement; in particular, the first part of it has been arranged in a manner much more convenient, as well as appropriate. But *abridgment* of this part of the Grammar I found to be impossible, unless perspicuity and illustration should be so neglected, that it would be matter of just complaint and offence to the reader.

The urgent duties of my station, and the pressing call for a new edition of this Grammar, have not left me leisure enough to

accomplish all I could wish as to this compressed edition. A few additions and corrections I have inserted at the end of the book, choosing rather to expose my own lapses, than to keep back any thing which might be of service to the student. Some smaller faults in the work, which every intelligent reader will spontaneously correct, I have not deemed it of any importance to note. I can truly aver, that no time and pains which I could bestow have been spared, to make the printing as accurate as possible. The labour of correcting the press, has been nearly equal to that of preparing for it. Those who have printed Hebrew, and perhaps those only, will give credit to such a declaration.

In regard to the *Sections*, I have departed entirely from the preceding editions; and this, in order to make the references to the Grammar less complex. Of course, I was obliged to give up the plan of regulating myself by the Sections in former editions. Especially did the transpositions which I have made, in regard to the order of subjects, render this necessary. I regret it, that references to the Grammar in some of the Hebrew helps already printed, should thus be rendered useless in respect to the present edition. But in the future editions of such works, this evil can be easily remedied.

For making so many changes in my work, I have no other apology, than that I felt under obligation to improve it. Those who choose to have a more imperfect grammar reprinted, in preference to changing for a new and better one, may not be satisfied with this apology; but I trust the number of such is not great.

In regard to the copiousness of the present grammar, it does not exceed the number of pages in the abridged edition of Gesenius' Hebrew Grammar, which has now gone through nine editions. That it contains much more than these abridged editions is true; for these continually refer to the large *Thesaurus* by the same author. Experienced teachers, who have a thorough knowledge of the Hebrew, and who wish to communicate a radical knowledge of it to their pupils, will never employ a *skeleton* grammar. The testimony of such scholars as J. D. Michaelis, Vater, Gesenius, Hoffmann, and many others, against this practice, is sufficient to render it very doubtful; and the nature of the

case decides altogether against it. Whoever uses a skeleton grammar merely, must either remain ignorant of more than one half of the grammatical phenomena of a language, or he must consume his time in filling up, by means of his teacher or of other Grammars, the skeleton which he uses. How much loss of time, and how much perplexity and discouragement, this would occasion, it is not difficult to foresee.

To avoid the evil, however, of obliging the learner to occupy himself too much, and for too long a time, with the dry details of grammar, before he comes to know any thing particular of the use of them, I have marked a great part of the passages in the present Grammar with *brackets*, which should be *omitted* as matters of study, during the *first* time that the contents are passed over. These I have continued only as far as the declensions of nouns; for I would advise the student, when he gets thus far, to begin the practice of reading and parsing in the Chrestomathy. Nor should I deem it best, on the *first* going over, to make him commit any thing more of the Paradigms, than the first one of the regular verb. Let all the rest be learned in the way of *practice*, gradually, and not by burdening the mind at once with abstract paradigms and all the minutiae of the language. I would refer teacher and learner to my Hebrew Chrestomathy, where, in the introductory remarks to the notes on Part I. and Part II., will be found a full explanation in regard to the method of learning, which I should think it adviseable for the student to pursue.

To avoid all loss of time in searching for Paradigms, I have thrown them into a body at the end of the work; which will greatly facilitate the labour of the student. The index at the close of the volume, I have made more full than before, in order to render easy the finding of any thing which the work contains.

In regard to the Hebrew vowels and their changes, (the great stumbling block of teachers and learners), I have done my best to render the subject *intelligible*. To make it *less complex* is not practicable, unless the nature of the vowels themselves be changed. If the grammarian follows the nature of the language itself which he labours to explain, and builds on *facts*, he is not answerable for it, that there is complexness in his work. But

after all, it is true, that the English vowel-system is far more anomalous and difficult of acquisition, than the Hebrew. That I have made a new division of the vowels in respect to *quantity*, will not be matter of offence to those, who can find the grounds of it in the language itself, and who deem this to be higher authority than the customary modes of grammarians. Less complex the whole division could not be made, without neglecting to distinguish things that differ.

I have omitted, in the present edition, the Historical Sketch of the Hebrew Language, which is prefixed to the former editions, and also the Praxis at the end. I have done this for two reasons: first, in order to reduce the book itself to a more compressed form, to accomplish which, the omission of all matter not strictly appropriate was necessary; and secondly, because the Hebrew Chrestomathy (selection of easy Lessons), which is to be published without delay, will contain not only all that is valuable in the Praxis, but much more of a similar nature, and more complete in its kind; and I hope, at some future day not far distant, to publish a history of the Hebrew language, in a form more enlarged, and better adapted to the present state of oriental knowledge, and to the wants of students, than that contained in the former editions of this Grammar.

The labour which I have bestowed on the present edition, (which is more than the first edition cost me), may at least be regarded as furnishing some evidence, that my desire is strong to improve the work as much as lies in my power. Every work of this nature is of course merely progressive, even when the most strenuous efforts and the best intentions are directed toward it. That teachers and learners may find some progress, toward a more improved mode of representing the grammatical phenomena of the Hebrew language, and more convenience for use, in this edition, is sincerely hoped for by

THE AUTHOR.

Andover: Theol. Seminary.
10 Sept. 1828.

PART I.

ORTHOGRAPHY AND ORTHOEPY.

NO. I. ANCIENT HEBREW ALPHABET.

Form	Represented by	Sounded as	Names in Hebrew.	Represented by	Names sounded as	Signification of names.
א	א	’	אָלֶף	Ālĕph	Aw′-lĕf	ox.
ב	bh, b	v, b	בֵּית	Bēth	Baith	house.
ג	gh, g	g	גִּימֶל	Gīmĕl	Geé-mĕl	camel.
ד	dh, d	{th in that, d	דָּלֶת	Dālĕth	Daw′-lĕth	door.
ה	h	h	הֵא	Hē	Hay	hollow.
ו	v	v	וָו	Vāv	Vawv	hook.
ז	z	z	זַיִן	Zayĭn	Zâ-yin	armour.
ח	hh	hh	חֵית	Hhēth	Hhaith	travelling-scrip.
ט	t	t	טֵית	Tēt	Tait	serpent.
י	y	y	יוֹד	Yōdh	Yoadh	hand.
כ	kh, k	kh, k	כַּף	Kăph	Kăf	hollow hand.
ל	l	l	לָמֶד	Lāmĕdh	Law′-medh	ox-goad.
מ	m	m	מֵם	Mēm	Maim	water.
נ	n	n	נוּן	Nūn	Noon	fish.
ס	s	s	סָמֶךְ	Sāmĕkh	Saw′-mĕkh	prop.
ע	ע	“	עַיִן	ʿayĭn	A-yĭn	eye.
פ	ph, p	f, p	פֵּא	Pē	Pay	mouth.
צ	ts	ts	צָדֵי	Tsādhē	Tsaw-dhéy	screech-locust.
ק	q	q	קוֹף	Qōph	Qoaf	ear.
ר	r	r	רֵישׁ	Rēsh	Raish	head.
ש	s, sh	s, sh	שִׁין	Shīn	Sheen	tooth.
ת	th, t	th, t	תָּו	Tāv	Tawv	cross.

II. LATER HEB. ALPHABET. III. ORIENTAL ALPHABETS.

Forms.	Rep. by	Sounded as	Names.	Arabic alphabet.	Syriac alphabet.	Hebrew coin-letter.	Samar. alphab.	Heb.
א	א	’	אālĕph	ا	ܐ			א
ב	bh	v	Bēth	ب	ܒ			ב
בּ	b	b						ג
ג	gh	g	Gīmĕl	ج	ܓ			ד
גּ	g	g						ה
ד	dh	{th in that. d	Dālĕth	ن	ܕ			ו
דּ	d	d		ں				ז
ה	h	h	Hē	ه	ܗ			ח
ו	v	v	Vāv	و	ܘ			ט
ז	z	z	Zayĭn	ز	ܙ			י
ח	hh	hh	Hhēth	ح خ	ܚ			כ
ט	t	t	Tēt	ط ظ	ܛ			ל
י	y	y	Yōdh	ي	ܝ			מ
כ, ך	kh	kh, ’h	Kăph	ک	ܟ			נ
כּ, ךּ	k	k		ک				ס
ל	l	l	Lāmĕdh	ل	ܠ			ע
מ, ם	m	m	Mēm	م	ܡ			פ
נ, ן	n	n	Nūn	ن	ܢ			צ
ס	s	s	Sāmĕkh		ܣ			ק
ע	ע	“	ע̆ayĭn	ع غ	ܥ			ר
פ, ף	ph	ph, f	Pē	ف	ܦ			שׂ
פּ	p	p						שׁ
צ, ץ	ts	ts	Tsādhē	ص ض	ܨ			ת
ק	q	q	Qōph	ق	ܩ			
ר	r	r	Rēsh	ر	ܪ			
שׂ	s	s	Sīn	ش	ܫ			
שׁ	sh	sh	Shīn	س				
ת	th	th	Tāv	ث	ܬ			
תּ	t	t		ت				

NO. IV. TABLE OF THE VOWELS.

I. Class; *A* sound, corresponding vowel-letter, *Aleph*.

Names.	Form.	Sound.	Rep. by
קָמֶץ Qāměts	מָ מָא	= *a* in *all*	ā
פַּתַח Pättähh *long*	מַ	= *a* in *father*	â
..... Pättähh *med.*	מַ	= *a* in *faring*	a
..... Pättähh *short*	מַ	= *a* in *man*	ă
סְגוֹל Seghōl *long*	מֶ מֶה מֶי	= *a* in *hate*	ê
..... Seghōl *medial*	מֶ	= *a* in *hated*	e
..... Seghōl *short*	מֶ	= *a* in *climate*	ĕ

II. Class; *E* and *I* sound, corresponding vowel-letter, *Yodh*.

צֵירִי Tsērī	מֵ מֵי	= *ey* in *they*	ē
..... Seghōl *long*	מֶ מֶה מֶי	= *ey* in *purvey*	ê
..... Seghōl *medial*	מֶ	= *ey* in *surveyor*	e
..... Seghōl *short*	מֶ	= *e* in *men*	ĕ
חִירֶק Hhīrĕq *long*	מִ מִי	= *i* in *machine*	ī
..... Hhīrĕq *med.*	מִ	= *i* in *chivalry*	i
..... Hhīrĕq *short*	מִ	= *i* in *pin*	ĭ

III. Class; *O* and *U* sound, corresponding vowel-letter, *Vav*.

חוֹלֶם Hhōlĕm	מֹ מוֹ	= *o* in *go*	ō
קָמֶץ חָטֵף Qāměts Hhātēph *medial*	מָ	= *o* in *holiness*	o
..... *short*	מָ	= *o* in *not*	ŏ
שׁוּרֶק Shūrĕq	מוּ מוּ	= *oo* in *moon*	ū
קִבּוּץ Qibbūts *vicarious*	מֻ מֻ	= *oo* in *moon*	ū
..... Qibbūts *med.*	מֻ	= *ue* in *rue*	u
..... Qibbūts *short*	מֻ	= *u* in *full*	ŭ

IV. [Half-vowels,] Sheva, simple and composite.

שְׁוָא Shĕvā (simple)	מְ	= *e* in *begin*	ĕ
חָטֵף פַּתַח Hhātēph Pättähh	חֲ	= *a* in *litany*	ă
חָטֵף סְגוֹל Hhātēph Seghōl	אֱ	= *e* in *begin*	ĕ
חָטֵף קָמֶץ Hhātēph Qāměts	חָ	= *o* in *ivory*	ŏ

Remarks on the Alphabet.

§ 1. *The ancient number of letters* was only 22; which is clear from the *alphabetic* Psalms, viz. Ps. 25. 34. 37. 111. 112. 119. 145; also from *alphabetic* compositions in Prov. 31: 10 seq. Lam. I—IV. But in Ps. 25. 34. 145. one letter is omitted; in Ps. 37. צ is repeated, and ע omitted. All the other Shemitish alphabets, (and the ancient Greek one also), had originally the same number of letters.

Note. The present *square* form of the Hebrew letters, is not the most ancient one; as is evident from inscriptions on Hebrew coins, stamped in the time of the Maccabees, which have characters such as are designated in alphabet No. III. The present square letter is evidently derived from the Aramaean forms of letters, and probably originated some time *after* the birth of Christ. This Kopp has recently shewn, in a satisfactory manner, in his *Bilder und Schriften der Vorzeit*, II. pp. 95 seq., particularly pp. 156 seq.

§ 2. *The usual arrangement of the letters* is fully settled by the same alphabetic compositions, in the Hebrew Scriptures. Most of the arrangement seems to have been originally accidental; yet not all. For example, the Liquids, ל, מ, נ, are ranged together. Za-yĭn (ז) *shield*, and Hhēth (ח) probably *travelling-scrip*, are associated. So Yōdh (י) *hand*, and Kāph (כ) *hollow-hand;* Mēm (מ) *water*, and Nūn (נ) *fish;* also, ʿa-yĭn (ע) *eye*, Pē (פ) *mouth*, Qōph (ק) *ear*, Rēsh (ר) *head*, and Shīn (ש) *tooth*. In Lam. I—IV., ע stands ranged after פ; which shews that the arrangement was not uniform in all cases, at the time when this book was written.

§ 3. *The age of the names of the letters*, seems to mount higher than that of the Hebrew, or of any of the present Shemitish languages. Some of the forms of these names are like the Aramaean, e. g. בֵּית, רֵישׁ, מַיִם: two seem to be of appropriate Hebrew stamp, viz. עַיִן, זַיִן; but אָלֶף, גִּימֶל, דָּלֶת, לָמֶד, כָּף, with וָו, and שִׁין (in stead of שֵׁן), are manifestly *exotics*, derived from a kindred language which is now no more, but which, (as the more simple forms of the words shew), was probably older than the time of Moses.

§ 4. *The significance of the names* is, in most cases, (not all), sufficiently plain. The names are borrowed from natural objects; but the resemblance of the letters to them, is not to be traced in many of the *present* Hebrew letters, which differ much from the form of the corresponding *ancient* ones. The alphabet, No. I. col. 7, shews the most probable original significations. See an admirable exhibition of the very ancient forms of Shemitish letters, in Kopp's *Bilder und Schriften der Vorzeit*, II. 157.

§ 5. *The pronunciation of the names of the letters* is given in No. I. col. 6, as exactly as the English alphabet will permit. The vowels in col. 5 of the same, are sounded as directed in the table of the vowels, No. IV.

§ 6. *The later Hebrew alphabet*, as it now appears in all our pointed Hebrew books, consists of *twenty nine* letters, as given in No. II. Six of these, (as the alphabet shews), have two sounds each, but retain only the ancient single name; one, (שׂ *Sin*, pronounced *Seen*), is furnished with a point over its *left* tooth, (*Shin* has one over the *right* tooth, שׁ), and also with a different name, in order to distinguish it. The modern Arabians have twenty eight letters, six of which are distinguished merely by a diacritical point; as is the case in the later Hebrew alphabet. Comp. the Arabic alphabet, in No. III.

§ 7. *The final forms* of five of the letters, appear in the short left hand column of them, in the alphabet No. II. They are doubtless subsequent to the original forms; but when they were introduced is not known. When manuscripts were written continuously, (as they originally were), i. e. without separating the words, these final letters aided very much in making the proper divisions. Why more of them were not invented for this purpose, it is difficult to say. The practice of employing the *final forms* at the end of words, is universal, so far as they go. Conceit or mistake has excepted only some two or three cases; e. g. מִנ (for מִן) Job 38: 1. לְמַרְבֵּה (for לְמַרְבֵּה), Is. 9: 6. Neh. 2: 13.

§ 8. *The sounds of the letters* are given, according to the usage of the most enlightened Hebrew scholars of the present time. There is a difference of opinion among the learned, about some of the niceties of sound, in regard to several of them. But in respect to a language which has been dead for 2000 years, such questions can never be determined with satisfactory certainty. I add a few remarks on particular letters, which are of the more difficult class.

Aleph (א), all agree, was of a very light sound. It easily coalesced with, or conformed to, other proximate sounds. I have chosen the *Spiritus lenis* of the Greeks to represent it. *Practically*, we do not sound it at all; at least, not perceptibly. In *theory*, it is a real consosonant; and the Hebrews doubtless sounded it, so as to make it perceptible, in most cases.

Beth (ב), *bh*=v. So the modern Greeks found their *β*.

Gimel (ג), *gh*, is given by *g*, in the alphabets. But the real sound is quite uncertain. The Arabians sound the same letter (ج) like our *j*; just as in English, we sound *g* soft before *e* and *i*. I follow the general usage, and sound it *g* hard.

Daleth (ד), *dh*=*th* in *that*; a sound which much perplexes Europeans of the continent; but which is altogether easy and familiar to the English, and to the modern Greeks, who so sound their *δ*.

He (ה) is a feeble *h*. Vav (ו) is a feeble *v*. The Arab sounds it like our *w*; which is more probably like the Hebrew usage. I conform to general European usage.

Hheth (ח), *hh*, i. e. a strong aspirate. Yet not always so in *practice*, among the Hebrews; for at the *end* of words, it appears to have been very much softened. E. g. the Seventy represent מָרַח, by *Θάρρα*; and שָׂבַח, by *Σαλά*. But they translate חַם, by *Χάμ*; and רָחַל, by *Ῥαχήλ*. The Arabians have two gradations of sound for this letter.

Tet (ט), is a hard, guttural kind of *t*, for which we have no due representative, in English. The corresponding Greek letter, is *θ*.

Kaph (כ), *kh*, a difficult sound. The Greeks have it in their *χ*. The usual practice sounds it like *'h*, i. e. makes a kind of guttural of it. *Kh* can be distinctly sounded by special effort; but what is gained by this, is not worth the trouble necessary to gain it. Common usage sounds בְּךָ, as *bĕ-hāw*. I would conform to this, as it is so much easier than to sound *kh* fully.

Samekh (ס), is sounded as the Greek *σ*, of which it is the undoubted prototype. It does not differ perceptibly from the letter שׂ, *Sin*; and the Hebrews have, in their orthography, written many words indifferently with either the one or the other, as פָּרַס and פָּרַשׂ, *to divide*, etc.

The sound of Ayin (ע), is represented by ('), the double *Spiritus asper* of the Greeks, for want of a better representative. Grammarians have represented it by *g*, *gh*, *hgh*, sounded gutturally; also by *hh*, *hhh*, and by the nasal *gn*, *ng*, *ngn*. The Arabians have two sounds for it; the deeper one is scarcely attainable by any European. The ancient Hebrews appear to have had two also; e. g. the Sept. render עֲמֹרָה *Γόμορρα*, עַזָּה *Γάζα*; but עֵלִי *Ἠλί*, עֲמָלֵק *Ἀμαλήκ*. That it sometimes had comparatively a feeble sound, is evident from its admitting of coalescence or contraction, as בַּל for בַּעַל; also from its commutation with א; see in Hebrew Lexicon. Europeans generally neglect to sound it. Jerome calls it a *vowel*; see above, in *Ἀμαλήκ*, the ground of this. The vowel accompanying it, should have a strong impetus or effect of the voice in pronouncing it.

Tsadhe (צ), *ts* hard. Qoph (ק), a deep guttural *K*, pronounced with impetus. Resh (ר), the rolling *r* of the French, or the Greek *ῥ*. Tav (ת), *t* soft.

§ 9. *Dilated letters* are a mere expedient to make out the adjustment of a line; for the Hebrews do not separate words at the end of lines. The usual ones are א, ה, ל, ם, ת, i. e. א, ה, ל, מ, ת.

[§ 10. *Unusual letters* are, (1.) *Literae majusculae;* as וְכַנָּה, Ps. 80: 16. (2.) *Minusculae;* as בְּהִבָּרְאָם, Gen. 2: 4. (3.) *Suspensae;* as מִיַּעַר, Ps. 80: 14. (4.) *Inversae;* as בִּסְלֹעַ, Numb. 10: 35. The Rabbins find mysteries in these; the considerate critic will only find mistakes in copying.]

§ 11. *Similar letters.* These are numerous, in the Hebrew alphabet. The student should carefully note them, at the outset. They are as follows;

1.	Beth	ב	כ	Kaph	8.	Zayin	ז	ן	Nun
2.	Gimel	ג	נ	Nun	9.	Hheth	ח	ה	He
3.	Daleth	ד	ך	Kaph	10.	Hheth	ח	ת	Tav
4.	Daleth	ד	ר	Resh	11.	Mem	מ	ט	Tet
5.	Vav	ו	י	Yodh	12.	Mem	ם	ס	Samekh
6.	Vav	ו	ן	Nun	13.	Tsadhe	צ	ע	Ayin
7.	Zayin	ז	ו	Vav					

Explanations.

(1.) ב is distinguished from כ, by the right angle which its perpendicular side makes with the strokes at the top and bottom of the letter; כ is *round* at its corners instead of being angular. In some printed copies, כ is distinguished from ב only by the roundness of its corner at the bottom. (2.) ג is distinguished from נ, by having the stroke at the bottom united to the perpendicular only by a small point; in נ, the bottom stroke is united without any variation of its magnitude. (3.) ך *final* descends below the line; ד does not. (4.) ד is distinguished from ר, by having a right angle at the top, at which part ר is round or obtuse. (5.) ו descends to the bottom of the line; י does not. (6.) ן *final* falls below the line; ו does not. (7.) The top of ז is continued a little to the right of the perpendicular, while that of ו is not; the upright line of ז is small at the top, where it inclines to the right, while it is gibbous below; which is not the case with ו. (8.) ז descends only to the line; ן *final* falls below it. (9.) ח has no space between its left side and the top; ה exhibits a small chasm. (10.) ת has a small dotted circle at the bottom of the perpendicular stroke on the left hand; ח has not this mark. (11.) ט is open at the top; מ at the bottom. (12.) ס is almost round; ם *final* is a square or parallelogram. (13.) צ is angular on the right side of it, and the bottom is parallel with the line; ע turns to the left only. Final ץ, in its falling stroke, either turns a little to the right, or descends perpendicularly.

N. B. The learner will find it altogether the easiest method of making himself familiar with the distinctions between the Hebrew letters, and with the respective sounds of the letters, (as also of the vowels,) to practise writing them down, calling each aloud by its name, and uttering the sound of it as often as he writes it. Let this practice be persisted in, until all the vowels and consonants can be recognized with facility and pronounced readily; their distinctions definitely described and drawn with the pen at pleasure; and their names familiarly recalled. In this way the student learns to *write* Hebrew letters and vowels, (which he should by all means do); and he fixes the names, forms, and sounds of all the written signs indelibly upon his memory.

[§ 12. *Classification of the letters.* This has been usually made, agreeably to the *organs* principally employed in pronouncing them, as follows; viz.

(*a*) Gutturals	א ה ח ע	technically called אָהֲחַ֫ע
(*b*) Labials	ב ו מ פ	בּוֹמָ֫ף
(*c*) Dentals	ז ס צ ר (שׂ) שׁ	זָסְצַ֫רְשׂ
(*d*) Linguals	ד ט ל נ ת	דָּטְלָנְ֫ת
(*e*) Palatals	ג י כ ק	גֵּיכָ֫ק

Of these, the most important classes are the *Gutturals* and the *Labials*. But א is oftentimes not a Guttural; and ר is not unfrequently treated like one.]

§ 13. A much more important division than this, for *practical* purposes, is one which selects only those letters that are the subjects of some peculiarity. This is as follows; viz.

(*a*) *Aspirates;* viz. ב, ג, ד, כ, פ, ת, technically called Bĕgădh-kĕphăth, בְּגַד כְּפַת.

They are named *Aspirates*, because, when there is no point (Daghesh) in them, they are aspirated, i. e. associated with an *h*-sound; see alphabet No. II.

When they are destitute of this point or Daghesh, these letters are called, by the older grammarians, *molles*, and *raphatae*; with it, *durae* and *dagessatae*.

(*b*) *Quiescents;* viz. א, ה, ו, י, technically named א^e^hēvī, אֶהֱוִי. The reason of this is, that the sound of these letters being in itself somewhat feeble, it often coalesces with the vowel sound which precedes; so that these letters are said *to quiesce*, i. e. to lose their separate, consonant sound, by falling into the preceding vowel.

(*c*) *Gutturals;* viz. א, ה, ח, ע, or ă-h^a^hhă, עַ, אַהֲחַ, as stated above.

Resh is sometimes to be added; and *Aleph* sometimes excepted, as stated in § 12.

(*d*) *Liquids;* viz. ל, מ, נ, ר, of which ר is to be regarded only as a kind of half-liquid. Technically, these may be called, lĭmnăr, לְמַנַּר.

The student should impress these classes, particularly the *three first*, deeply on his memory.

VOWELS.

§ 14. Originally, the Hebrew alphabet consisted only of consonants. Some learned men have maintained the contrary, and averred that א, ו, י, were originally designed to be *vowels*. But the fact, that these letters constitute essential parts of the *triliteral* roots in Hebrew, and that they are susceptible of forming syllables by union with every sort of vowel sound, proves, beyond all reasonable doubt, that they are essentially *consonants*.

§ 15. But as the sound of א, ו, י, was feeble, and often, in *practice*, was made coalescent with the vowel which preceded them, it was natural, that in process of time they should come to be considered, in many cases, as representatives of the vowels with which they were customarily made to coalesce. Hence, in later Hebrew writings, we find א, ו, י, not unfrequently used in the room of vowels; more rarely in the early writings. But the still later Chaldeo-Rabbinic Hebrew employs these three letters very often, merely for the purposes of designating vowels. For these reasons, these three letters are called, by recent grammarians, *vowel-letters*, when they are spoken of in reference to the usage now in question. The older grammarians called them, with like reference, *Matres lectionis*, i. e. authors or guides of [right] reading. In reference to another ground of classification, these same letters, (together with ה), are called *Ehevi* (אֶהֱוִי) or *Quiescents*, § 13. *b*.

[The most ancient Hebrew MSS. consisted of only the letters in the alphabet No. I., but in a very different shape from the present one; see § 1. Note. When the diacritical signs, which distinguish the later alphabet and increase the number of letters, together with all the vowel-points and accents, were first introduced, no historical documents satisfactorily shew. But it is now generally agreed, that the introduction was a *gradual* one; and that, however early some few particular things in the general system may have been commenced, yet the *whole* system of diacritical signs, vowel-points, and accents, was not completed, so as to exist in its present form, until several centuries after the birth of Christ; pretty certainly not until after the fifth century. In regard to reading MSS. destitute of all this system of helps, there is no serious difficulty; at least none to any one who well understands the language. The same thing is habitually done, at the present day, by the Arabians, the Persians, and the Syrians, in their respective tongues; and in Hebrew, by the Jewish Rabbies, and all the learned in the Shemitish languages.]

§ 16. From what has just been said, the student will see why, in the Table No. IV. א, ו, and י, are represented as *vowel-letters* corresponding to their respective classes of vowels. It is because these letters were occasionally employed, (א more rarely), to designate more or less of the vowel-sounds, which are there associated with them.

§ 17. In the same Table, in column 2d, the letters א ה ו ט י נ, are used merely to exhibit to the learner the manner in which the

Hebrew vowels are written, in respect to the alphabetic letters with which they are associated, i. e. whether *above*, *below*, or *in* them.

§ 18. The student must divest himself, at the outset, of the habit of giving *English* sounds, to the English representatives of the Hebrew vowels, and be very careful always to sound these representatives as directed in the table.

§ 19. The ground of classification in the Table No. IV. is, that the vowels in these respective classes not only have a natural relation to each other, in respect to sound, but for the most part *are often commuted for each other*. Seldom does commutation take place, without the limits of the respective classes.

Quality and Quantity of the Vowels.

[§ 20. The division in respect to *quantity*, among the older grammarians, was as follows; viz. LONG, Qamets, Tseri, Hhireq magnum, Hholem, Shureq; SHORT, Pattahh, Seghol, Hhireq parvum, Qamets Hhateph, and Qibbuts. But all of these so called *short* vowels, are in fact often *long*, with the exception of *Qamets Hhateph*. Hence the student is greatly perplexed and misled, by such a division. A much better one is that proposed by the ancient Jewish grammarians, and lately adopted by the leading Hebrew grammarians in Germany; the basis of which is exhibited in Table IV. In like manner, the Arabic has only three classes of vowels.

Ewald, in his recent Hebrew grammar (1827), has attempted to reduce the vowels to *two* classes, with much ingenuity, but not satisfactorily.]

§ 21. The vowels may be distributed into different classes, both in respect to *quality* and *quantity*.

§ 22. *In regard to quality*, they may be considered as *pure* or *impure*.

The *quality* of vowels, in regard to the kind of sound which they represent, and the relations of those sounds to each other, is represented in the Table No. IV. The quality of *purity* or *impurity*, remains to be considered here.

§ 23. A *pure* vowel is one, with which no consonant sound coalesces.

§ 24. An *impure* vowel is one, with which a consonant sound coalesces.

E. g. in דָּבָר *dā-bhār*, both vowels are pure; the first (דָּ), because no consonant follows; the second (בָר), because, although a consonant follows, it preserves its distinct sound, and does not coalesce with the vowel. On the contrary, in בָּא *bā*, the א has no distinct sound, because it coalesces with the Qamets; and in בָּרָךְ, (so written instead

of בָּרַךְ, § 111. § 112), the Qamets contains a coalescent Resh, which is suppressed in the writing, by omitting a Daghesh in the ר; in both which cases, Qamets is *impure*. And thus of all the other vowels, which admit a consonant to coalesce with them.

§ 25. *In regard to quantity*, vowels, considered merely in reference to their *appearance*, might be divided into *long* and *short*, but in reference to their *actual* quantity, (which is altogether the more important consideration), the general division of them is into *long*, *short*, and *medial*.

This latter classification, (to which our principal regard will be had), cannot be made by inspection, or according to the *appearance* merely of the vowels; for, as will be seen in the sequel, the appearance of some of them is often doubtful, or determines nothing in regard to quantity.

§ 26. The long vowels, (long in respect to real quantity), may be divided into those *long by nature*, i. e. always long; and those *long by position*, i. e. long only when made so by being placed in a particular position. These may be named, (in regard to their appearance only), *doubtful*.

§ 27. *Long by nature*, i. e. always long, are Qamets, Tseri, long Hhireq, Hholem, Shureq.

§ 28. *Doubtful*, i. e. long only in certain positions, (more commonly *short* elsewhere), are Pattahh, Seghol, and Qibbuts. In this respect, these vowels correspond with the doubtful Greek vowels, α, ι, υ.

§ 29. The vowels long by nature, are, by their respective qualities, divided into three classes, viz. (1.) Pure. (2.) Protracted impure. (3.) Daghesh'd impure.

§ 30. *The pure long vowels* are Qamets, Tseri, and Hholem.

These are pure only when they have no consonant coalescing with them, i. e. do not contain either a Quiescent or a Daghesh'd letter, § 58. § 23; e. g. דָּבָר *dā-bhār*, שֵׁן *shēn*, שֵׁנָה *shē-nā*, קָדֹשׁ *qō-dhēsh*, יָקְטֹל *yiq-tōl*. Long Hhireq and Shureq are always *impure*.

§ 31. *The protracted impure vowels* comprise all the vowels long by nature, whenever they are followed by a quiescent letter, expressed or implied, which coalesces with them, § 53.

E. g. Qamets, as in בָּא *bā*; Tseri, as in בֵּין *bēn*, גְּלֵה *gɛlē*; Hhireq long, as in נִיר *nīr*; Hholem, as in לוֹ *lō*, קוֹל *qōl*; and Shureq, as in קוּם *qūm*. In all such cases, the Quiescent makes an addition to the *quantity* of the vowel, (which before was long); and therefore it may justly be denominated *a protracted vowel*, § 55.

Note 1. *Appearance merely* will not determine whether a vowel is *protracted*, or simply *long*; inasmuch as the quiescent letter, which protracts it, is often omitted in the writing; e. g. קָם *qām* (impure) stands for קָאם *qām*, נִר *nīr* for נִיר, קֹל *qōl* for קוֹל, etc. see § 63. In a multitude of cases, the student can distinguish vowels of this kind, only when he comes to obtain a knowledge of etymology, and of the analogies of the Hebrew language.

Note 2. *Vice versa*, the Quiescents are sometimes inserted after vowels long by nature, without rendering them impure, i. e. without protracting them; in which case, they are merely a kind of *fulcrum* for the vowel, e. g. יִלְמוֹד *yĭl-mōdh* with Hholem pure, i. q. יִלְמֹד; סֹבֵיב *sō-bhēbh* with Tseri pure, i. q. סֹבֵב. See § 64, and comp. §§ 14—16. which exhibit the grounds of introducing such anomalies.

Note 3. There are a few cases, also, in which Shureq appears to be *short*, i. e. to be the same as Qibbuts in regard to quantity; viz. when it stands before a Daghesh'd letter, e. g. חוּקָּה *hhŭq-qā*, זוּנָּה *zŭn-nā*, מָעוּזִי *mā-yŭz-zī*, etc. In Chaldee, Syriac and Arabic, this is very common. But there are so few cases of this nature in Hebrew, that it seems probable, they result from transcribers' having used a vowel-letter as the sign of a vowel; see §§ 14—16.

Note 4. Similar cases of Hhireq with Yodh, are also affirmed by most grammarians to exist. But the examples evidently do not justify this conclusion, as they only amount to different modes of orthography and pronunciation, in respect to the same word; e. g. זִקְלַג *zĭq-lăgh* and זִיקְלַג *zī-qɛlăgh*, קִמּוֹשׁ *qĭm-mōsh* and קִימוֹשׁ *qī-mōsh*, פִּלֶּגֶשׁ *pĭl-le-ghĕsh* and פִּילֶגֶשׁ *pī-le-gĕsh*, מוֹרִגִּים *mō-rĭg-gīm* and מוֹרִיגִים *mo-rī-ghīm*; see § 64, respecting Yodh *fulcrum*.

§ 32. *The Daghesh'd impure long vowels* are those that are made from short ones, and contain a coalescing consonant, which, in case it did not coalesce, would be expressed by a Daghesh forte.

E. g. בָּרֵךְ *bā-rēkh*, so written instead of בַּרֵּךְ *băr-rēkh*; נֵהַל *nē-hăl* instead of נִהַל *nĭh-hăl*; נִהַם *nī-hhăm*, instead of נִהַם *nĭhh-hhăm*; בֹּרַךְ *bō-răkh*, instead of בֻּרַּךְ *bŭr-răkh*. No instance of Shureq occurs. Comp. § 58. § 111. § 112.

Note. This class of vowels plainly differs from the *protracted* ones,

§ 31; inasmuch as they are not formed by the coalescence of a consonant with a *long* vowel; but are formed from *short* vowels, and made long by the coalescence of the Daghesh'd consonant, which is omitted. They seem, therefore, to be shorter than the *protracted* vowels; but they are evidently impure, according to § 24. The importance of distinguishing them, will be seen in the sequel.

§ 33. *The vowels long by position* (§ 28), retain the same form as when short; and therefore, in respect to *appearance*, may be rightly named *doubtful* vowels.

It is only from a knowledge of etymology, and of the analogy of forms, that the student can be enabled, (for the most part), to determine when these vowels are long.

Of these three vowels, Pattahh and Qibbuts (not vicarious), are made long only by the coalescence of an implied Daghesh'd letter; as בַּהֵל *bâ-hēl*, for בַּהֵל *băh-hēl;* רֻחַץ *rû-hhăts*, for רֻחַץ *rŭhh-hhăts.* For cases like לִקְרַאת, פֻּארָה, where Pattahh and Qibbuts apparently have a quiescent א, see § 118 with the notes, and also the Lexicon. Seghol may be made long, either by a Quiescent, as גֵּי, צֵא, מֵה, *gê, tsê, mê;* or by the coalescence of a Daghesh'd letter, as הֶהָרִים *hê-hā-rīm*, פֶּחָה *pê-hhā*, אֶחָיו *ně-hhāv*, where the Gutturals הָ, חָ exclude the Daghesh forte which belongs to them. See § 58. § 111. § 112. § 54.

§ 34. *The proper short vowels* are Pattahh, Seghol, short Hhireq, Qamets Hhateph, and Qibbuts (not vicarious), when they are pure, and stand in a mixed syllable.*

E. g. דַּל *dăl*, בֶּן *bĕn*, מִקְנֶה *mĭq-nê*, חָכְמָה *hhŏkh-mā*, מֻקְטָר *mŭq-tār.*

Note. Two of these cases may be rendered dubious by appearances; e. g. נִר appears short, but is in fact i. q. נִיר. So in קָטֵל, Qibbuts appears short, but is i. q. קָטוּל, Qibbuts being *vicarious.* Here, as in the dubious cases above, a knowledge of etymology and of analogy is necessary, in order to judge.

§ 35. Pattahh, Seghol, Hhireq, and Qamets Hhateph are *medial*, as to quantity, when they are *pure*, and stand in a simple syllable.†

Medial I choose to call the quantity of these vowels, in such cases; and the Masorites have sanctioned the *thing*, if not the *name.* These vowels, under such circumstances, are not long; for a pause accent prolongs them (§ 144), e. g. בַּיִת *ba-yĭth*, בָּיִת *bā-yĭth;* מֶלֶךְ *me-lĕkh*,

* A mixed syllable is one which ends in a vocal consonant.

† A simple syllable is one which ends in a vowel sound.

מָלֶךְ *mā-lĕkh*, etc. Nor are they strictly *short;* for in general they are accented, (either with the tonic accent, or with a Metheg, both of which imply stress or delay of the voice, § 85), throughout the Hebrew Scriptures. Indeed the natural mode of pronunciation, nay, the necessary one, is a delay of the voice upon these vowels thus situated. E. g. נַעַר *na-ăr*, נַחֲלָה *na-hh^{a}lā ;* מֶלֶךְ *me-lĕkh*, נֶהֱפַךְ *ne-h^{e}phăkh ;* וַיִּגֶל *văg-yi-ghĕl*, וַתִּגֶל *văt-ti-ghĕl* (prolonged וַתֵּגֶל *văt-tē-ghĕl*), אָהֳלוֹ *o-h^{o}lō.*

Note. Here also appearances may be dubious. E. g. נִחַם, with a long impure Daghesh'd vowel; and וַיִּגֶל, with a Hhireq pure and medial. So בַּהֵל, with impure long Pattahh; but בַּיִת, with a pure medial one. If the student can discover whether the vowel is *pure* or not, he of course can determine the quantity. Experience only will enable him to do this; nor is it usually at all difficult, after a moderate progress in the language.

§ 36. *A pure long vowel* may stand in a simple syllable; or in a mixed one, but only when it is accented; e. g. דָּבָר *dā-bhār*, שֵׁנָה *shē-nā*, שֵׁן, *shēn*, קֹדֶשׁ *qō-dhĕsh*, יִקְטֹל *yĭq-tōl.*

§ 37. The same is the case with *impure protracted vowels;* e. g. בָּא *bā*, קָאם *qām ;* גְּלֵה *gɛlē*, בֵּין *bēn ;* לִי *lī*, נִיר *nīr ;* לוֹ *lo*, קוֹל *qōl ;* קוּמוּ *qū-mū*, קוּם *qūm.*

§ 38. *Impure Daghesh'd long vowels* can stand only in a simple syllable; e. g. בָּרֵךְ *bā-rĕkh*, נֵהַל *nē-hăl*, נִחַם *nī-hhăm*, בֹּרַךְ *bō-răkh*, in all which cases, the first syllable contains an impure Daghesh'd long vowel; see § 32.

§ 39. *The proper short vowels* stand only in a mixed syllable; see § 34.

§ 40. *The four medial vowels* stand only in a simple syllable; see § 35.

§ 41. *Qibbuts vicarious* is nothing more than a mere expedient for representing Shureq, when the Vav falls out.

It may be in a simple, or in a mixed syllable; e. g. קֻמוּ *qū-mū*, i. q. קוּמוּ; קָטֻל *qā-tūl*, i. q. קָטוּל. In a mixed syllable, it appears like Qibbuts short, and only a knowledge of the nature of Hebrew forms can determine the quantity.

SHEVA.

§ 42. The Hebrews never amalgamated two or more consonant-sounds together, (as we do in *plan*, *stripe*, *shrink*, etc.), except at the *end* of a word; and even then very rarely, and never to the extent of more than two letters. In a multitude of cases, they even supplied a furtive vowel in the final syllable of words, to shun the amalgamation of two consonants; e. g. for סְפַר *sēphr*, they wrote and read סָפַר *sē-phĕr*. Still, they admit, in a few cases, such forms as קָטַלְתָּ *qā-tălt*.

§ 43. When two consonants *begin* a syllable, they are not combined in one sound, but a very short half-vowel is supplied, after the first letter, in order to smooth the transition to the second letter. This is called Sheva, שְׁוָא.

Note. Instead of saying, *brā*, *brē*, by one impetus of voice, (as we do), the Hebrews pronounced *bᵉrā*, *bᵉrē*, i. e. with a very short vowel sound between the two consonants.

§ 44. All Shevas mark either the beginning or the end of syllables, i. e. whenever they occur, they are division marks of syllables.

§ 45. All syllables *beginning* with *two* consonants, have a Sheva (either simple or composite) under the first of them. All syllables, *ending* with one or two vocal consonants, take a Sheva simple, either expressed or implied, under them.

§ 46. All Shevas at the *beginning* of syllables are *vocal*, i. e. sounded; all Shevas at the *end* are *silent*. Hence result the following rules; viz.

Sheva Vocal.

(*a*) All the *composite* Shevas; because they are always placed at the beginning of a syllable. (*b*) Simple Sheva, after a simple syllable; as לָמְדָה *lā-mĕdhā*. (*c*) After another Sheva; as יַלְמְדוּ *yil-mĕdhū*. (*d*) Under a letter at the beginning of a word; as לִמֹּד *lĕmōdh*. (*e*) Under a letter with Daghesh forte; as לִמְּדוּ *lim-mĕdhū*. (*f*) Under a letter in which Daghesh forte is implied; as הַלְּלוּ *hăl-lĕlū* = הַלַּלוּ, (or perhaps, *hă-lĕlū*), not הַלֲלוּ *hăl-lū*.

[Note. The common maxim of grammarians, in regard to the case *f* is, that "Sheva is vocal, when under a letter which is immediately repeated." This is evidently incorrect; e. g. הַרְרֵי *hār-rē* (not hār-rerē), לִבְבִי *libh-bhē* (not lib-bĕbhē), and so חַלְלֵי (plur. const. of

חָלָל) is *hhăl-lē*, (not hhăl-lɛlē). On the contrary, הַלְלוּ reads *hăl-lɛlu*, because it belongs to a Daghesh'd form of the verb הָלַל, and the Daghesh is omitted merely from the frequent usage of rejecting it from a letter which has a Sheva simple under it; see § 73. Note 3. Some knowledge of Hebrew forms is necessary, in order to distinguish such cases.]

Sheva Silent.

(*g*) After a short vowel, in a mixed syllable; as יִלְמֹד *yĭl-mōdh.*
(*h*) After a long vowel, in a mixed tone syllable; as תִּלְמֹדְנָה *tĭl-mōdh-nā.*
(*i*) Two Shevas at the end of a word are both silent; לָמַדְתְּ *lā-mădht.*

§ 47. *The form of the Shevas* is exhibited fully by Table IV. No. IV. *The composite Shevas* are so called, because each is made by a union of Sheva with one of the short vowels; as is evident from inspection.

§ 48. *The quantity of the Shevas* is, at least in *theory*, the same; i. e. none of them are considered as a proper vowel.

E. g. פְּקֹד *pɛqōdh*, זֲהַב *z^{a}hābh*, אֱלֵי *א^{e}lē*, חָלִי *hh^{o}lī*, are all considered as *monosyllabic*. What *practical* difference between these sounds existed among the Hebrews, cannot now be determined.

§ 49. *The composite Shevas* belong *appropriately* to the Gutturals, and are used under them instead of simple Sheva vocal, (not for simple Sheva silent.)

No definite rules can be given as to the kind of Sheva under the respective Gutturals; usage varying them, in different words having the same letters, and in different positions. In general, ה, ח, ע, at the beginning of words take (ֲ); but א, (ֱ).

§ 50. Gutturals (and other letters), which take a composite Sheva, always *begin* a syllable. A Guttural which *ends* a syllable, must, like the other consonants, take Sheva simple (ְ), as there is no other *silent* Sheva. E. g. שָׁמַעְתִּי *Shā-măʒ-ti*, יֶחְדַּל *yĕhh-dăl*, יֶהְגֶּה *yĕh-gê*, יֶאְסֹר *yĕא-sōr.*

[§ 51. The composite Shevas (ֲ) and (ֳ) occur, not unfrequently, under most of the other consonants besides Gutturals; e. g. זֲהַב *z^{a}hăbh*, קֳדָשִׁים *q^{o}dhā-shīm*, etc. But (ֱ) is limited to Gutturals.

Note. No uniform rules can be given for the former cases. The *general* principle seems plainly to be, *a design to mark the letter as having a real vocal Sheva*, and consequently to advertise the reader,

that the preceding vowel is not to attach it to itself; e. g. וְזָהַב *ū-zᵃhābh*, not *ūz-hābh*; הַבְּרָכָה *hă-bhᵃrā-khā*, not *hābh-rā-khā*; תִּמְלֹךְ *tiᵐlōkh*, not *tīm-lōkh*. There can scarcely be a doubt, that all such Shevas as these, are designed only to designate some peculiar niceties practised in *oral* enunciation. They cannot be considered as belonging to the *essential* forms of words; nor can they be reduced to rule.]

§ 52. It is a general principle, that all moveable consonants,* not immediately followed by a vowel, must have a Sheva of some kind, either express or implied.

At the end of words, however, Sheva is not *expressed*, but only *implied*; e. g. קָם *qām*, the same as קָמְ. The exceptions to this rule are, (1) In a final Kaph; as מַלְכְּ. (2) When the final syllable ends with two consonants; as לָמַדְתְּ *lā-mādht*; but in case the penult consonant is a Guttural, it takes a *Pattahh furtive*, § 233.

Note 1. The Quiescents, when they coalesce with the preceding vowel, have no Sheva. Whenever these letters have a Sheva, they are to be regarded as *moveable* consonants.

Note 2. When a word ends with two consonants, of which the first is a Quiescent, usage is various as to Sheva under the *final* letter; e. g. we find בָּאתְ and בָּאתָ.

General Remark. There can be but little doubt, that the *composite* Shevas were more distinctly sounded than the *simple* ones. Hence their application to the Gutturals, which peculiarly needed more vowel aid to enounce them than other consonants. Hence, too, their use in regard to other letters, for the sake of more distinct pronunciation; § 51. note. But all the niceties of living vernacular pronunciation are now lost, no more to be recalled. Present general usage, is all that is aimed at in this grammar.

Coalescence of Vowels and Quiescents.

To such a *coalescence*, the preceding explanations have rendered it necessary to advert. It must now be more fully explained.

§ 53. The sound of the quiescent letters, א, ה, ו, י, being feeble, (specially at the end of a syllable), they always coalesce with a vowel sound which precedes them, in case they have neither a vowel, nor a Sheva expressed or implied, of their own, and provided that such vowel-sound is *homogeneous*.†

* A moveable consonant is one which is sounded, and does not quiesce or coalesce.

† That vowel sound is called *homogeneous*, which is adapted to coalesce with the Quiescents respectively; that is called *heterogeneous*, which is not adapted to coalesce.

§ 54. The following table exhibits the coalescence of the respective Quiescents, with their *homogeneous* vowels.

Aleph (א) quiesces	in Qamets	(ָ)	בָּא	bā.
	– Tseri	(ֵ)	רֵאשׁ	rēsh.
	– Seghol	(ֶ)	תִּמְצֶאנָה	tĭm-tsê-nā.
	– Hholem	(ֹ)	יֹאמֵר	yō-mēr.
Yodh (י)	– Tseri	(ֵ)	בֵּין	bēn.
	– Seghol	(ֶ)	גֶּיא	gê.
	– Hhireq	(ִ)	דִּין	dīn.
Vav (ו)	– Hholem	(ֹ)	קוֹל	qōl.
	– Shureq	(וּ)	קוּם	qūm.
He (ה)	– Qamets	(ָ)	גָּלָה	gā-lā.
	– Tseri	(ֵ)	גְּלֵה	gɛlē.
	– Seghol	(ֶ)	גֹּלֶה	gō-lê.
	– Hholem	(ֹ)	גָּלֹה	gā-lō.

In English, we have a multitude of cases similar to these; e. g. *low*, *show*, etc. with *w* quiescent; *say*, *day*, etc. with *y* quiescent. Almost every letter in our alphabet is, in some situations, quiescent before or after some other letter.

Note 1. There are some other cases, besides those presented in the Table, of which Quiescence has been affirmed by most grammarians; e. g. רִאשׁוֹן *rī-shōn*, לִקְרַאת *lĭq-răth*, פֵּארָה *pū-rā*, § 63. But א is *otiant* here, not quiescent; see § 118, with the Notes.

Note 2. Although the Hholem is written over the ו, as in וֹ; and the Shureq is written in it, as וּ; yet, in both cases, the vowels usually belong to the *preceding* consonant; e. g. in קוֹל, to the ק; in קוּם, to the ק. Cases like עָוֹן *yā-vōn* occur; but they are easily distinguished, because the letter preceding the ו has then a vowel of its own, independently of that connected with the ו.

§ 55. The sound of the Quiescents, in case of *coalescence*, is not lost, but united with the preceding vowel; so that it makes long vowels more protracted, and short ones it renders long, § 31.

§ 56. The *Ehevi* (יוהא) retain their proper consonant power, i. e. do not quiesce, (1) Always at the beginning of a syllable; as אָמַר *ā-*

mār, חֵם *hēm*, יָלַד *yā-lādh*, וֶלֶד *ve-lēdh*. (2) Always when they end a syllable, in case they have a simple Sheva under them, either expressed or implied; e. g. יַאסֵר *yēṣ-sōr*, נֶחְפַּךְ *nēh-pākh*, שָׁלַוְתִּי *shā-lāv-tī*, חַי *hhāy*, קָו *qāv*. In the last cases, the Sheva is *implied*, i. e. חַיְ = חַי, and קָוְ = קָו, see § 52. (3) Usually, when preceded by a *heterogeneous* vowel; e. g. תָּו *tāv*, קָו *qāv*, שָׁלֵו *shā-lēv*, זִו *zīv*, חַי *hhāy*, יְהֹוָה *yēh-gē*, גּוֹי *gōy*, גָּלוּי *gā-lūy*, קָיַם *qāy-yēm*, קָוֹם *qāv-vām*, etc. In all cases of this kind, it is easy to judge whether the *Ehevi* quiesce, or are moveable, by the nature of the preceding vowel. See further on the Quiescents, § 115 seq.

Note 1. In the *middle* of a word, the *Ehevi* are *always* marked with a Sheva (:), in case they are moveable; at the *end* of a word, as Sheva is not written (§ 52), one must judge from the nature of the vowel which precedes, whether the *Ehevi* are quiescent or not.

Note 2. All the *Ehevi*, in the *middle of words*, not unfrequently *resist coalescence*, i. e. remain moveable; (ה always, א sometimes, even when the vowel is adapted to coalescence). At the *end* of words, they resist it only in case the preceding vowel is heterogeneous. Compare however, § 119. *b*. § 120. *b*. § 121. *b*.

Otium of the Ehevi.

§ 57. There are some cases, in which the *Ehevi* are neither moveable consonants, nor coalescent with their preceding vowels. They are then said to be *otiant*, (*in otio*, otiantur.)

This happens in the following cases, viz. (*a*) When preceded by silent Sheva; as חֵטְא *hhēt*, אָתְי *nāt*. (*b*) Preceded by a Quiescent; as חֲבֵרְאתָ *hē-bhē-thā*, with א *otiant*. (*c*) Followed by Daghesh forte; as מָה־זֶּה *māz-zĕ* = מָזֶּה. (*d*) Yodh, preceded by (ֵ) and followed by ו with a Sheva implied, is *otiant*; as דִּבְרֵיו *dĕbhā-rāv*, where Sheva is implied under the final ו, § 52.

Note. In such cases the *otiant* letter is mostly retained, (it is sometimes omitted), out of regard to orthography, and to indicate the etymology of the word. So in a multitude of cases, in English, we have *otiant* vowels; as in *honour*, *hear*, *moan*, etc.

Coalescence of Vowels with Daghesh'd letters omitted.

§ 58. The Gutturals and Resh scarcely ever admit Daghesh, i. e. reduplication, § 71. § 111. In cases where by analogy they ought to be doubled, but are not, the letter omitted by excluding the Daghesh, coalesces with the preceding vowel and lengthens it, § 32.

E. g. הָאָרֶץ *hā-אā-rĕts*, instead of הַאָרֶץ *hăא-אā-rĕts ;* יֵאָמֵר *yē-אā-mēr*, instead of יְאָמֵר *yĭא-אā-mēr ;* בַּהֵל *bâ-hēl*, with Pattahh long and impure (§ 33), instead of בַּהֵל *băh-hēl ;* בִּהֵל *bî-hēl* with Hhireq long and impure (§ 32), instead of בִּהֵל *bĭh-hēl ;* אַחִים *אâ-hhīm* with Pattahh long and impure (§ 33), instead of אַחִים *אăhh-hhĭm ;* נִחַם *nî-hhăm* with Hhireq long and impure (§ 32), instead of נִחַם *nĭhh-hhăm ;* בָּעֵר *bā-עēr* (§ 32), instead of בַּעֵר *băע-עēr ;* מֵעִם *mē-עĭm*, instead of מִעִם *mĭע-עĭm ;* בֵּרֵךְ *bē-rēkh*, instead of בִּרֵךְ *bĭr-rēkh*, בָּרֵךְ *bā-rēkh*, instead of בַּרֵּךְ *băr-rēkh*, etc. Comp. § 111. § 112.

Note. In regard to this usage, it is plain, that an excluded Daghesh'd letter lengthens the quantity of the preceding vowel; for in some cases this is expressed by using a vowel long by nature, instead of a short one, as בָּרֵךְ for בַּרֵּךְ. When in other cases, the *form* of the short vowel remains, the *quantity* of it is changed, § 33.

§ 59. Some other letters occasionally omit Daghesh, with a similar effect, for the most part, on the preceding vowel.

E. g. וַיְהִי *vâ-yεhī*, instead of וַיְּהִי *văy-yεhī*. But it is doubtful how such cases as יִקְחוּ (for יִקְּחוּ) were read; i. e. whether they were pronounced *yî-qεhhu* or *yiq-hhu*. The probability is, that there was a variety of pronunciation; for some of them are marked with a Metheg (§ 85), as וַיְהִי (for וַיְּהִי); some with composite Sheva, as לֻקְחָה *lû-qᵒhhā* (for לֻקְּחָה); both of which shew that the first syllable is to be read as a simple one, *vâ-yεhī*, *lû-qᵒhhā ;* and so of others like them. But some words have neither of these marks, e. g. יִקְחוּ (for יִקְּחוּ); and in such cases, they are probably to be read, as יִקְחוּ *yĭq-hhū*, etc. The omission of Daghesh, in all such instances, seems to have respect only to the *niceties* of pronunciation in regard to a few words, which the Punctators strove to express. It does not belong to the essential form of words.

Orthography of the Vowels.

§ 60. By inspecting the Table No. IV., it will be seen, that the two first classes of vowels are all written *under* the consonants; of the third class, Qibbuts also is written *under* them; but Hholem is written *over*, and Shureq *in* them. Qamets, however, is written in the bosom of a *final* Kaph; e. g. ךָ *khā*.

§ 61. The proper place of a vowel is under the *middle*, or (as they are now printed) on the *right* side, of a consonant. Shureq is always written after the consonant to which it belongs, i. e. in the bosom of the following ו. Hholem is commonly written over the right top of the letter next following that to which it belongs, as טֹל *tōl*, קוֹל *qōl ;*

but sometimes necessity prevents this, e. g. in קֹדֶשׁ, where the type will not admit such a disposition of the Hholem. Hholem following א, is commonly written over its left side, as אֹבֵל; unless followed by ו, as אוֹבֵל.

§ 62. The diacritical point over שׁ and שׂ, often coincides with *Hholem;* in which case it serves the double purpose, of marking the vowel and of distinguishing the letter. (1) שׁ, beginning a syllable, if followed by a consonant having a vowel of its own, reads, *sō;* e. g. שׁוֹנֵה *sō-nê.* (2) שׁ, following a consonant that has no vowel, contains a Hholem for that consonant, and also marks *sh;* e. g. מֹשֶׁה *mō-shê.* On the other hand, (3) שׁ (with two points) *beginning* a syllable, is read *shō;* e. g. שׁוֹמֵר *shō-mēr.* (4) שׁ (with two points) *ending* a syllable, is read, *ōs;* e. g. יִרְפֹּשׁ *yĭr-pōs.*

§ 62. Vav (ו), with a Hholem *over* it and a vowel *under* it, is joined, as a moveable consonant, with the vowel under it; e. g. לוֹ *lō-vê,* יְהוֹוָה *yĕhō-vā,* the Hholem belonging to the preceding letter.

§ 63. *Vowels in connexion with the Quiescents,* exhibit various modes of orthography which require explanation. As the Ehevi or Quiescents drop their distinct consonant sound, in case of coalescence (§ 53), and the words with vowel-points are sounded in the same manner, whether the Quiescents are omitted or inserted; so, in practice, they are often omitted.

Words in which the Quiescents are inserted, are said to be written *fully;* those in which they are omitted, to be written *defectively.* In both cases, the pronunciation and quantity of the vowels remain the same; as the following examples will shew.

Written fully.	Written defectively.	Read.
מָאתַי	מָתַי	*mā-lē-thī.*
נִיר	נִר	*nīr.*
קוֹל	קֹל	*qōl.*
קָמוּס	קָמֻס	*qā-mūs.*

§ 64. There are some cases, in which *Vav* and *Yodh* (particularly the former) are inserted, when they are not proper Quiescents, and have no influence on the sound or nature of the vowel. In all these cases, they are mere *orthographic Fulcra.* E. g. יְלַמּוֹד, the same as יְלַמֹּד *yĭl-mōdh;* סִבִּיב, the same as סֹבֵב *sō-bhēbh;* חוּקִי, the same as חֻקִּי *hhŭq-qē;* comp. § 31. Notes 2. 3. In all probability, such forms have sprung from the practice of employing Vav and Yodh as vowel-letters, § 15. How to distinguish such cases, from those where ו and י

are employed as true Quiescents, etymology only can teach; and with a knowledge of this, it is very easy.

§ 65. No certain rule can be given for the insertion or omission of Quiescents, when there is a real coalescence. More generally, when two syllables are immediately connected, in both of which there is a Quiescent, the first syllable omits it; e.g. צַדִּיק, צַדִּקִים. But instances of a contrary usage also exist; e. g. קוֹלֹת = קוֹלוֹת; and sometimes both Quiescents are omitted, as שָׁלִשִׁם for שָׁלִישִׁים; so נִר for נִיר, etc. Even the same word is variously written; e. g. הֲקִימוֹתִי, הֲקִמוֹתִי, הֲקִמתִי, all pronounced *h^a^qī-mō-thī.*

Orthography of Qamets Hhateph.

From the Table No. IV., it appears that Qamets Hhateph (short *o*) has the same form with Qamets, viz. (ָ). It is important to point out how they may be distinguished.

I. Qamets Hhateph in a mixed syllable.

§ 66. (*a*) The figure (ָ), followed by simple Sheva without any Metheg between, is short *o*, if in a syllable not accented.

E. g. חָכְמָה *hhŏkh-mā*, not *hhā-khεmā*, But with a Metheg, it reads thus, חָכְמָה *hhā-khεmā*. With an accent, it reads as Qamets; e. g. מָוְתָה *māv-tā*, שָׁוְא *shāv*, לָיְלָה *lāy-lā*.

Note. There are some few cases, where Metheg does not distinguish Qamets from short *o*; e. g. דָּרְבוֹנוֹת *dŏr-bhō-nōth*, not *dhā-rεbhō-nōth;* so קָרְבָּן *qŏr-bān*, not *qā-rεbhăn;* שָׁמְרָה *shŏm-rā*, not *shā-mεrā*. But in these, and the like cases, manuscripts and editions vary as to the Metheg; and etymology only can settle the true pronunciation.

(*b*) When followed by a letter with Daghesh forte, in a syllable not accented, (ָ) is short *o*.

E. g. בָּתִּים *bŏt-tīm*, חָנֵּנִי *hhŏn-nē-nī*. If the syllable is accented, it is read as long *a;* e. g. יָמָּה *yām-mā*, לָמָּה *lām-mā*, etc.

Note 1. An *euphonic* Daghesh (§ 75 seq.), at the *beginning* of a word, does not make short *ŏ* of the (ָ) belonging to the last syllable of the preceding word; it remains long *a* still; e. g. שָׁכַנְתָּ בּוֹ, read *shā-khăn-tāb-bō*.

Note 2. A Metheg after (ָ) does not *always* make it long *a;* e. g. בָּתֵּיכֶם *bŏt-tē-khĕm*, not *bā-tē-khĕm*. See above under *a*, Note.

(*c*) The figure (ָ), in a final mixed syllable unaccented, is short *o*.

E. g. unaccented, as וַיָּקָם *văy-yā-qŏm*. *With* accent, as הָאָדָם *hā-ʀā-dhām*, long *a*.

Remark. All the cases, *a*, *b*, *c*, are virtually one and the same; i. e. they are all cases of (ָ) in a *mixed*, *unaccented* syllable; e. g. חָכְמָה *hhŏkh-mā*, בָּתִּים=בָּתְתִּים *bŏt-tīm*, וַיָּקָם=וַיָּקָם *văy-yā-qŏm*, all the same virtually, as in the rule *a* above.

II. Qamets Hhateph in a simple syllable.

§ 67. The figure (ָ) is *o* medial in a simple syllable, (*a*) When a short *o*, i. e. Qamets Hhateph, immediately follows.

E. g. פָּעָלְךָ *po-ŏl-khā*, קָטָבְךָ *qo-tŏbb-khā*. But here, (the reverse of § 66. *a*), a Metheg always stands after the first *o*, i. e. *o* medial.

Note. But there are cases here, where etymology only can distinguish; e. g. קָטָנִי *qā-tōn-nī*, (with Metheg according to § 86. *a*); not *qo-tōn-nī*, for the root is קָטֹן *qā-tōn*.

(*b*) When a very short *o*, i. e. the composite Sheva, Hhateph Qamets (ֳ), immediately follows.

E. g. פָּעָלוֹ *po-ע°lō*, בָּחֳרִי *bo-hh°rī*. Metheg always stands after the (ָ) here also.

Note. Here, also, etymology alone can determine the reading, in some cases. E. g. הָאֳנִיָּה *hā-א°nĭy-yā*, because הָ is the article, (§ 162. § 152. *a*. 2); בָּאֳנִיָּה *bā-א°nĭy-yā*, because בָּ has the article included in it, (§ 152. note); בָּאֳנִיָּה *bo-א°nĭy-yā*, because בָּ is the simple preposition בּ, § 139.

§ 68. The nouns שָׁרָשִׁים *sho-ra-shīm* (from שֹׁרֶשׁ), and קָדָשִׁים *qo-dhā-shīm* (from קֹדֶשׁ), are altogether anomalous in their reading.

Pattahh furtive.

§ 69. This is a short Pattahh, employed for the sake of ease or euphony, when a word has either of the Gutturals, ח, ה, ע, at the end of its final syllable, preceded by a long vowel not of the *A* class.

E. g. גָּבוֹהַּ *gā-bho^a^h*, רוּחַ *rū^a^hh*, רֵעַ *rē^a^ע*. In order to pronounce these, lay the stress of the voice on the proper vowel, and just touch the Pattahh; somewhat as in the English words, *trial*, *vial*, etc. The furtive Pattahh is sounded *before* the final consonant. As it is merely a *euphonic* help, and belongs not to the essential form of the word; so it falls away, as soon as the syllable in which it stands changes its position; e. g. רוּחַ *rū^a^hh*, plur. רוּחוֹת *rū-hhōth*.

Note. Aleph never takes Pattahh furtive.

DAGHESH.

§ 70. Dāghĕsh is a point in the bosom of a letter, and serves two purposes; (1) To double a letter; (2) To remove its aspiration.

§ 71. When Daghesh serves to double the letter in which it is written, it is called *Daghesh forte.* When it only removes the aspiration, it is called *Daghesh lene.*

Note. There is a third kind of Daghesh, which doubles a letter, but is designed merely to regulate some peculiar mode of pronouncing certain words, and belongs not to the general analogy of the language. It is called *Daghesh euphonic.*

I. Daghesh forte.

§ 72. *Distinction of Daghesh forte and Daghesh lene.* The former is never written in the *final* letter of a word, unless followed by a vowel; nor in the *first* letter, (but Daghesh euphonic usually appears here); and it is always *immediately preceded by a vowel-sound.* This last circumstance separates it entirely from Daghesh *lene;* which is *preceded immediately by a silent Sheva*, or by a vowel in the preceding word, with a disjunctive accent on that word; see § 92 seq.

§ 73. *Orthography of Daghesh forte.* When the same letter is to be repeated, and the first one takes a *silent* Sheva, it is the usual practice to designate it by the point Daghesh forte; e. g. קְטַטְל = קִטֵּל *qĭt-tēl.*

Note 1. Still there are many cases of a different orthography, which may be called *plenary.* E. g. צִלְלוֹ *tsĭl-lō*, instead of צִלּוֹ; יְשָׁדֵם for יְשַׁדֵּם *yĕshŏd-dēm*, etc.; particularly in derived forms of words, as קְלָלַת (not קַלַּת) from קָלָלָה, etc., in which cases Daghesh forte is not used.

Note 2. But if the *first* of two letters must have a Sheva *vocal*, the sign Daghesh is excluded; e. g. עֹלְלִים *zō-lĕlīm*, not עֹלִּים *ōl-līm.*

Note 3. Practice not unfrequently omits Daghesh forte, when the *second* letter would have a Sheva vocal; e. g. יְקְחוּ *yĭq-hhū*, instead of יִקַּחוּ *yĭq-qĕhhū.* Particularly is Daghesh omitted in such cases, if another letter of the same kind immediately follows; as הֲלָלוּ, read *hă-lĕlū*, not *hăl-lū*, because the word stands for הַלַּלוּ; which can be known only by etymology. Comp. § 46. *f.* Note.

Note 4. Shureq is written in the same manner as Daghesh *forte*, i. e. in the bosom of a ו; as וּ. It is, however, easily distinguished. When the preceding letter has no vowel, the point stands for Shureq; when it has one, it stands for Daghesh *forte;* e. g. קוּם is read *qūm*, but קָוְמָם is sounded *qĭv-vām.*

§ 74. *Division of Daghesh forte.* It is, (*a*) *Compensative;* i. e. merely supplying a letter omitted in the writing.

E. g. נָתַנּוּ *nā-thăn-nū* for נָתַנְנוּ, יִגַּשׁ *yĭg-găsh* for יִנְגַּשׁ (§ 107. *a*), where נ is assimilated.

(*b*) *Characteristic;* i. e. distinguishing a particular form of a word.

E. g. קִטֵּל, the form of the conjugation *Piel*, in distinction from the form in Kal, viz. קָטַל.

Note. In אַתּ *ăt*, probably for אַנְתְּ; שְׁתַּיִם *shεta-yĭm*, for שִׁנְתַּיִם; and such cases as כָּרַתּ *kā-răt*, for כָּרַתְתְּ; the Daghesh in the final letter is *compensative*, although in a peculiar way.

II. Daghesh Euphonic.

So I would name all those kinds of Daghesh, which are merely occasional, and have respect only to *modes* of reading words, in particular places, in a way that is peculiar.

[§ 75. (*a*) *Daghesh conjunctive.* So the first species of euphonic Daghesh may be named. It is frequently inserted in the *initial* consonant of a word, when it is preceded by a vowel *unaccented.*

E. g. קָרִיתָ לִּי *qā-rī-thāl-lī*, יֶחֱסֶה־בּוֹ *ye-hhᵉsêb-bō*, מַה־זֶּה *măz-zê* =מַזֶּה. The vowels (ָ), (ֶה) and (ַ) are almost the only ones employed before Daghesh *conjunctive.* Sometimes examples are found, like קוּמוּ צְּאוּ *qū-mūts-tsεאū.* This euphonic Daghesh is frequent, especially in the Psalms. It is rarely found after words with an accent on the ultimate; and where it is so, the reading is doubtful.

§ 76. (*b*) *Daghesh affectuosum*, is an euphonic Daghesh, sometimes inserted in the *penult* letter of a word, when the tone falls on the penult syllable of the same; e. g. הָדֵלּוּ *hhā-dhēl-lū*, instead of הָדְלוּ *hhā-dhεlū;* יֵחַתּוּ *yē-hhăt-tū*, instead of יֵחְתוּ. It were better to call this *Daghesh accented.*

§ 77. (*c*) *Daghesh acuting.* This appears in some cases where a letter should by analogy have a Sheva *silent*; and it both doubles the letter, and makes Sheva *vocal.* E. g. אֶכְּרֶהָ *ĕk-kεrê-hā*, instead of אֶכְרֶהָ *ĕkh-rê-hā.*]

Remark. In all cases of *euphonic Daghesh*, the manner of reading only is concerned; not the essential forms of words. The Daghesh of this kind is merely an attempt to preserve some niceties of enunciation.

Daghesh Lene.

§ 78. *Daghesh lene* belongs only to the Aspirates, (בְּגַד כְּפַת, Bεghădh kεphăth), and is a sign that they are to be pronounced without any aspiration.

E. g. ב is *bh*, but בּ = *b* ; כ = *kh*, כּ = *k*, etc. See alphabet No. II.

Note 1. Daghesh *forte* also appears in the Aspirates, as often as in other letters. But it is easily distinguished from Daghesh *lene* ; for Daghesh *forte* is always preceded by a vowel belonging to the letter immediately before it; while such preceding letter has a silent Sheva under it, in case the Daghesh is *lene* ; or if such preceding letter have a proper vowel, this vowel has a *disjunctive* accent upon it, § 92.

Note 2. *Daghesh forte* in an Aspirate, not only *doubles* it, but also (by usage in pronunciation) removes the aspiration ; e. g. אַפִּי *ăp-pī*, not *ăph-pī*, although when written out in full, it would seem to be the latter, as אַפְפִּי.

§ 79. *General rules for the insertion of Daghesh lene.* (1) In all Aspirates standing at the commencement of a chapter or verse.

E. g. Gen. 1. 1, בְּרֵאשִׁית, the Beth takes Daghesh lene ; so at the beginning of a verse, Gen. 3: 5, כִּי *kī*, (not כִי *khī*), etc.

(2) In other cases, after a *silent* Sheva, either express or implied.

E. g. in פָּקַדְתָּ, Tav has a Daghesh lene, after a silent Sheva *expressed* ; in עַל פְּנֵי, Pe has one after a Sheva *implied* under the ל, § 52.

(3) After a *disjunctive* accent, even when a pure vowel, or one with a quiescent letter, precedes, an Aspirate takes a *Daghesh lene.*

E. g. Ps. 1: 3, וְהָיָה כְּעֵץ, where the Kaph must be aspirated, were it not that the disjunctive accent, *Rebhi*ᵃע, is on the preceding syllable יָה. And so of all the other Disjunctives. See the accents, § 92 seq.

§ 80. On the contrary, *the Aspirates reject Daghesh lene*, when they stand next after a *vocal* Sheva, or after a *simple* syllable, whether this be in the same word, or at the end of a preceding one which has no disjunctive accent upon it.

E. g. Gen. 1: 2, וְהָיְתָה תֹהוּ, where the Tav in וְהָיְתָה follows a *vocal* Sheva (יְ *yᵉ*) ; and in תֹהוּ *thō-hū* (not *tō-hū*), the ת follows a vowel with a quiescent letter, but that vowel is associated with a *conjunctive* accent (ֽ Merka), and therefore ת remains aspirated. So after a composite Sheva; e. g. עֲבֹד עᵃ*bhōdh* (not עᵃ*bōdh*), because such Sheva is always *vocal*, § 46. *a*.

Note. In cases where a mere Pattahh furtive precedes an Aspirate,

it takes Daghesh lene; e. g. לָקַחַתְּ *lā-qa^{a}hht*, so written instead of לָקַחְתְּ, § 233. Note.

§ 81. *Exceptions.* Etymology and special usage have made many exceptions to these *general* rules.

[(1) An Aspirate, in the middle of a word, and *derived by inflection* from a word which excluded Daghesh lene, does not admit such a Daghesh.

E. g. רִדְפוּ *rīdh-phū* (not רִדְפוּ) because the ground-form is רָדַף, where the Pe, being immediately preceded by a Hholem, cannot take a Daghesh lene, § 80. So מַלְכֵי *māl-khē*, ground form מְלָכִים, in which כ is preceded by a vowel; יַעֲזְבוּ *ya-āz-bhū*, ground form יַעֲזֹב, where ב, having a vowel before it, cannot receive Daghesh lene; Infinitive mode בְּגֹד *bĕghōdh*, and with suffix בִּגְדוֹ *bīgh-dhō*, because, in the ground-form, ד has a vowel before it.

(2) Loose prefixes, (which in fact are separate words), do not change the state of aspiration in regard to the second letter of a word.

E. g. כָּתַב, with the preposition בְּ prefixed, בִּכְתָב *bīkh-thābh* (not בִּכְתָב); כְּפִיר, with בְּ, כִּכְפִיר *kīkh-phīr* (not כִּכְפִיר); גְּבוּל, with לְ, לִגְבוּל *līgh-bhūl* (not לִגְבוּל), etc.

Note 1. The Infinitive mode, with such a loose prefix, varies in its usage. E. g. from סָפַד, Infin. סְפֹד, with prefix לְ, לִסְפֹד *lis-pōdh*; and such is the *common usage*. But we find also, בָּעַל, Infin. בְּעֹל, with prefix בְּ, בִּבְעֹל *bīn-phōl*; with כְּ, כִּבְעֹל *kīn-phōl*; but with לְ, לָבְעֹל *lān-pōl*.

Note 2. But when the prefix is *closely* united to, i. e. constitutes an essential part of, the word itself, then the general rule (§ 79. 2) is followed; e. g. יִסְפֹּד *yīs-podh* (not יִסְפֹּד), Fut. of Kal, from the root סָפַד *sā-phādh*; or, if you please, from the Infinitive form, סְפֹד *sĕ-phōdh*. So in Hiphil, הִשְׁפִּיל *hīs-pīl* (not הִשְׁפִּיל), from שָׁפַל. In all such cases, the prefix is an *essential formative* part of the word.

§ 82. *Particular exceptions to the general rules.*

I. Reject Daghesh lene.

(*a*) The suffix pronouns, תְּ, כֶם, כֶן. (*b*) Generally, an Aspirate preceding the final syllable וּת; as מַלְכוּת, עֲבֹדוּת, גְּבֻרוּת, etc.; but not always, as תִּרְבוּת *tār-būth*. (*c*) The various forms of בָּגַד; e. g. בָּגְדָה, בָּגְדוּ, etc.

II. Admit it contrary to the general rules.

(*d*) Some words beginning with two Aspirates, viz. בב, בפ, ככ; e. g. Jer. 3: 25, נִשְׁכָּבָה בָּבָשְׁתֵּנוּ; Ex. 14: 17, וְאִכָּבְדָה בְּפַרְעֹה; Is. 10: 9, הֲלֹא כְּכַרְכְּמִישׁ

differ; some extending the rule, so as to begin with Daghesh lene, in most cases where a word commences with two Aspirates; others, scarcely observing such a rule at all; e. g. Michaelis' Hebrew Bible. (*e*) A few words which usage only has excepted from the general rule; e. g. עִמְדִי from עִמְּדִי, רִשְׁפֵי from רִשְּׁפֵי. (*f*) An apparent exception is an Aspirate after יְהוָה, which takes Daghesh lene. But the Hebrews read this word אֲדֹנָי אַ*dō-nāy*, which ends with a consonant *y* having a silent Sheva.]

Remark. The detail of Daghesh lene, as to *some few* words and forms, is not regulated by any established usage; the Masora, the Rabbins, manuscripts, and editions, differing in respect to some particulars. But as nothing important in Grammar depends on the insertion or omission of Dagbesh, in such cases, the student need not be perplexed, if he occasionally meet with instances not conformed to the general principles. Mistakes in printing and transcribing have occasioned some of these anomalies; and conceit has increased the number.

RAPHE.

§ 83. Rāphē (רָפֶה) means soft. It is a small parallel stroke, of the same form as Pattahh, put *over* Aspirates, to show that they retain their aspiration; e. g. כַּבֵּדָה khā-bhēdhā; and so it is directly the opposite of Daghesh lene.

The *printed* editions of the Hebrew Scriptures have long ceased to use this sign, (which indeed is quite superfluous), with the exception of a very few solitary cases; e. g. Judg. 16: 16, 28. Num. 32: 42, in Van der Hooght. In ancient manuscripts, it was very common; and it was sometimes employed, moreover, to shew that Daghesh forte was omitted; sometimes, that Mappiq did not belong to ה; and sometimes, to note that א and ה, at the end of words, were quiescent.

MAPPIQ.

§ 84. Măppīq (מַפִּיק) is a point in the bosom of a final ה, (which is almost always quiescent), denoting that it is moveable.

E. g. יָהּ *yāh*, (יָ would read *yā*); גָּבָהּ *gā-bhăh*, (גָּבָה would read *gā-bhā*).

Note. Mappiq is now used only in final ה; but in some Hebrew manuscripts, it is found in the other Quiescents, denoting that they are moveable.

METHEGH.

§ 85. Methĕgh (מְתֶג) is a small perpendicular mark (ֽ), preceding the tone-syllable more or less, according to the various purposes for which it is employed, and denoting a secondary or half-accent, analogous to that on the first syllable of our English words un'dertáke, nòmináti0n, etc.

The word *Methegh*, (*fraenum, retinaculum*), denotes, when technically employed, a holding in or restraint of the voice, viz. in reading, *decora suspensio vocis*); which, of course, gives a kind of half tone or accent to the syllable. It does not, like the other accents, relate to the connexion of words with each other, but only to the manner of reading the syllable on which it is placed; and is therefore of comparatively little importance to us.

Note. The mark (ֽ), on the last or penult syllable of a verse, is always the accent Silluq (§ 93), not Methegh.

[§ 86. Manuscripts and editions differ widely as to the frequency of using Methegh; the Spanish manuscripts exhibiting it very sparingly, the German ones very frequently. The Codex Cassel. scarcely has it at all. In regard to many cases, the Jewish grammarians themselves are not agreed about the use of it. Consequently there is much discrepancy, among our best Hebrew bibles, respecting it.

§ 87. The cases in which grammarians and critical editors generally agree that Methegh *ought to be* employed, and in which, for the most part, it usually is employed, are as follows, viz.

(*a*) *Uniformly employed*, before all the composite Shevas, when they are preceded by a vowel, (and technically called in this case, בְּאֵרִיךְ *ma-ʾᵉrīkh*); e. g. נַעֲמֹד, נֶחֱלֹק, הֶעָבוֹד, נַעֲקֹה, אֶחֱלֹֽה, etc. (*b*) *Almost uniformly* the Methegh is retained, in such cases, after the composite Sheva has fallen away by inflection, etc.; e. g. נַעֲמֹד, by inflection נַעֲמְדָה, preserving the Methegh, (or this case may be ranked with *e* below). (*c*) After a long vowel, next before the tone syllable, and followed by Sheva vocal; e. g. חָיְתָה, תֵּלְדִי, יִרְאֵי, תּוֹלְדוֹת, גֵּבֶךְ with Qibbuts vicarious. (*d*) The verbs הָיָה and חָיָה, when they take formative or other prefixes with a short vowel, employ Metheg after such vowel; e. g. וַיְהִי, וַיִּהְיוּ, וַיְחִי, וַיִּחְיוּ Imp. with ו, Gen. 12: 2, יִחְיֶה, etc.; nearly without exception, in good editions. In principle, this may be classed with *h* below. (*e*) *Very generally*, on the second syllable before the tone, where it is a simple one; as יְיַנְּקוּ, הֶאֱרֹב. (*f*) But if this be a mixed syllable, then on the *third* before the tone, provided it be simple; e. g. וּבְחַבַּתָּן, וְאַוַּתֹּר. (*g*) After a short vowel made long by position (§ 33), before a letter which excludes a Daghesh

forte; as הֶחְכִּים, בַּחוּרִים, לַמְנַצֵּחַ, וַיִּבְרַךְ, בַּחֲלוֹת, etc.; but this is sometimes neglected, as הַחשֵׁךְ; and commonly so, in regard to Hhireq, as Piel נִחַל, נִחַם, etc. without Methegh.

The qualifying terms, *almost uniformly*, *very generally*, will of course advertise the student, that he is not to expect *uniformity* in the cases ranged under them.

On the other hand, there is great diversity of opinion and practice about the following cases, in which Methegh is sometimes employed; viz.

(*h*) *Occasionally*, *but not uniformly*, after a short vowel in a mixed syllable, (not made by Daghesh forte), especially after Pattahh and short Hhireq, Methegh is placed, sometimes on the first, and sometimes on the second syllable before the tone; e. g. on the first, as תַּדְשֵׁא, עֶרְבוֹת, יַחְדִּכֻו, סָבְבֻי, נֶגְרֹוּ Is. 10: 34, Ps. 76: 12, וּמְכַנְּסֵי, וַיְזַבְּחוּ; with other short vowels, וְהַלֵּה (*d* above), יְהַגֶּה, שֶׁמְרָה *shōmrā*, קָרְבָּן *qōrbhān*, דָּרְבָּן *dōrbhan*, עָמְדָךְ *ʿᵉmōdhkha*, etc.; on the second, as מִתְהַדְּרִים, נִיתְפַּרְקוּ, הִשְׁתַּחֲוּוּ, etc. The cases with other vowels than Pattahh or short Hhireq, are rare. (*i*) On the first syllable of a polysyllabic word, when this syllable ends with a Daghesh'd letter; e. g. בְּתֵיכֶם, הֲקָדָשִׁים, וַיִּשְׁחֲטוּ, מִסְּפָרְךָ, etc.; especially when the first letter is Vav *conversive*, Mem prefix, or ה article.

(*j*) *Very seldom*, after a vocal Sheva under the first letter; as דְּבַר, שֵׂאוּ, וְאֵת; more rarely still, even before Sheva initial, as וְאֵת, Est. 9: 7—9, ten times. In these cases it is called Methegh *initial;* the older Jewish grammarians named it גַּעְיָא, *mugitus;* a name afterwards extended to Methegh generally.

In respect to the use of Methegh before a Maqqeph;

(*l*) The general principle is the same as if the two words joined by the Maqqeph were one, (they being read as one); so that the above rules generally apply; e. g. מָצַל־בִּי, *e;* יְרָאֶה־לּוֹ, *h;* כִּי־עַמּוֹ, *e;* בְּתוֹךְ־הָאָרֶץ, *e*, etc. But (*m*), in many cases, long monosyllables before Maqqeph take a Methegh, (often otherwise), although a tone syllable follows immediately; e. g. הֲלֹא־זֶה, בֵּית־אֵל; and even when it does not, and the monosyllable is a mixed one; as שׁוּב־, אָדָם, etc., contrary to *e.* Short vowels before Maqqeph commonly reject Methegh; as צַר־בַּיִת, etc.

Such are the numerous and very indefinite, (not to say, contradictory), principles for the use of Methegh. No wonder, that no two editions or manuscripts agree in regard to it. Some of the very words employed here as examples, are differently marked in different editions.

Note. 1. The conjunction וּ *ū*, *and*, does not usually receive Methegh.

Note. 2. Several Metheghs may appear on the same word, if the

different rules for writing it should require them; e. g. צֶאֱצָאֶיהֶם, for the Methegh on צָ, see *e* above; for that on צֶ, see *a*.

Note. 3. Instead of Metheg, the *conjunctive* accents, (especially Munahh, Qadma, and Merka, § 93), are frequently used, when a word has a *distinctive* accent upon it; e. g. וּלְמוֹעֲדִים with Munahh under מ, instead of וּלְמוֹעֲדִים with Methegh; and so in very many cases.]

MAQQEPH.

§ 88. Măqqēph, (מַקֵּף, somewhat like our hyphen), connects two words together, and makes them as one, in respect to interpunction and reading.

E. g. אֶת־הַשָּׁמַיִם, אֶחֱסֶה־בּוֹ. Usually, either the former or latter word, in cases of this nature, is *short;* as in the examples produced.

§ 89. The word before Maqqeph throws off its tonic accent; and a long vowel in its final syllable, is for the most part shortened, if pure.

E. g. עַל־הָאָרֶץ, where עַל has no accent, Gen. 1: 15. For the reason why the long vowels before Maqqeph (which removes the tone) are shortened, see § 36. § 129. *a*. But here, the punctators are not uniform, for we have לֵב־דָּוִד *lēbh-Dāvĭdh*, (not לֶב־דָּוִד), and without Methegh too, in 1 Sam. 24: 6; but also לֶב־אִישׁ *lēbh-אīsh*, 2 K. 12: 5; and thus in other cases.

Note 1. Maqqeph sometimes appears between several words in succession, as אֶת־כָּל־אֲשֶׁר־לוֹ. Mostly, it is employed only between words closely connected in sense, e. g. between prepositions and their nouns, words in regimen, etc.; but its use is not confined to these, and is very arbitrary in many cases, about which manuscripts and editions, and also Jewish grammarians and critics, disagree. In some few cases it stands after a polysyllabic word; as הִתְהַלֶּךְ־נֹחַ, Gen. 6: 9.

Note 2. Maqqeph might itself well be called a *conjunctive* accent, *sui generis,* as it in most cases plainly supplies the place of a usual Conjunctive. E. g. the famous Jewish critics, Ben Asher and Ben Naphthali, disagree, in a multitude of cases, whether a Maqqeph or a Conjunctive is to be put on certain words. It differs from other Conjunctives only in this, viz. that it usually causes the preceding long mutable vowel to be shortened. In like manner, Pesiq, inserted *between* words, is reckoned a *disjunctive* accent.

RULES FOR READING HEBREW.

§ 90. The principal difficulty is, to know where to begin and end a syllable. The following rules may aid the beginner.

1. Every syllable must begin with a moveable letter.

Note. Vav with Shureq (וּ) in the beginning of words is the only exception, and is sounded *ū* = *oo* in English. In אָמַר *ā-mār*, עָמַד *ā-mādh*, etc. the א and ע are moveable, although *we* do not sound them, because we know not what sound to give them.

2. No syllable can have more than two moveable letters *before* its vowel; and none admits more than one *after* its vowel, except a final syllable, which may have two.

3. Every vowel stands in a *simple* syllable, when followed by a letter which has a vowel belonging to it.

4. Every *short* vowel makes a *mixed* syllable, and is followed by a simple Sheva expressed or implied, or by a Daghesh forte; e. g. בַּרְזֶל *bär-zĕl*, in which the first syllable has a Sheva expressed; the second, a Sheva implied. So לִמְּדוּ *lim-mĕdh* = לִמַּד.

5. Every *long* vowel makes a *mixed* syllable, when followed by a simple Sheva expressed or implied, or by an implied Daghesh forte, *provided* such vowel be in *a tone-syllable*. E. g. קָם *qām*; יְקַטֵּלֶנָּה *yĭq-tōl-nā*, where the Hholem is in a mixed tone-syllable; יָמָּה *yām-mā* = יָמָה; אֵת *ēth*, where Sheva is implied under the ת.

6. A *long* vowel, not in a tone-syllable, makes a *simple* syllable, though followed by a Sheva; e. g. קָטְלָה *qā-tĕlā*, בֹּגְדִים *bō-ghĕdhīm*; but not always before a Maqqeph, as לֵב־דָּוִד *lēbh-Dā-vīdh*.

7. Every vowel followed by a real Quiescent makes a *simple* syllable, provided the letter next after the Quiescent have a vowel belonging to it, or the quiescent stands at the end of a word. E. g. in רֵאשִׁית *rē-shīth*, רֵא is a simple syllable, because the שׁ which comes next after it has a vowel of its own; in בָּרָא *bā-rā*, רָא is a final simple syllable.

8. Every vowel followed by a real quiescent makes a *mixed* syllable, if the next succeeding moveable letter is destitute of a vowel. E. g. in רֵאשִׁית *rē-shīth*, שִׁית is a mixed syllable. But such syllables must always be tone-syllables; excepting the very few cases where quiescent ה is irregularly used in short syllables, § 31. Note 3.

9. Every medial vowel stands in a simple syllable, § 35.

10. Every composite Sheva, and every simple Sheva vocal, stands, of course, at the beginning of a syllable, § 46.

Reading of the Hebrew.

(1) Gen. 1: 1. בְּרֵאשִׁית *bĕrē-shīth*, בְּ with Daghesh lene, 79.*1 ; with a Sheva under it, 45, and with a Sheva *vocal*, 46. — רֵא *rē*, with a protracted vowel, 31, and an Aleph quiescent, 54 (א). — שִׁית *shīth*, with a Yodh quiescent in Hhireq, 54 (י) ; ת without any Sheva expressed, having one implied, 52 ; also without a Daghesh lene, 80. — שִׁית is a mixed syllable, 90. 8.

(2) בָּרָא *bā-rā*, בָּ with Daghesh lene, 79. 2. ; בָּ in a simple syllable, 90. 3. — רָא *rā*, vowel protracted, 31, א quiescent, 54.

(3) אֱלֹהִים *ĕ'lō-hīm*, אֱ with composite Sheva, 49, which is moveable, 46. *a*. — לֹ *lō*, simple syllable, 90. 3, the Hholem is attached to the Lamedh, and is not put over the ה , 61, because the fashion of the types will not allow it, 61. — הִים *him*, with Yodh Quiescent, 54, and Hhireq protracted, 31, and in a mixed syllable, 90. 8.

(4) אֵת , אֵת *ēth*, 90. 5. הַשָּׁמַיִם *hāsh-shā-ma-yīm* ; הַשׁ *hāsh*, the syllable taking in the *sh* which is made by the Daghesh forte in the ש , 71 and 73, also 90. 4. שָׁ *shā*, 90. 3. — מַ *ma*, with Pattahh pure and medial, 35, also with accent on it, 100. *b*, and in a simple syllable, 90. 9. — יִם *yīm*, with short Hhireq, 141 and 100. *a*, mixed short syllable, 90. 4.

(5) וְאֵת *vĕēth*, Vav moveable, 56. 1. אֵת as above in No. 4.

(6) הָאָרֶץ *hā-ā-rĕts*, הָ 90. 3 ; אָ 90. 3, and with א moveable, 56. 1. — רֶץ *rĕts*, with short Seghol, 34, and in a mixed syllable, 90. 4.

(7) VERSE 2. וְהָאָרֶץ *vĕhā-ā-rĕts*, וְ *vĕ*, in No. 5.

(8) הָיְתָה *hā-yĕ-thā*, הָ with Qamets long, 66. *a*. — יְ *yĕ*, Yodh moveable, 56. 1. תָה *thā*, ת without Daghesh lene, 80, and followed by ה quiescent, 54. (ה).

(9) תֹהוּ *thō-hū*, ת without Daghesh lene, 80. — הוּ *hū*, with ה moveable, 56. 1, and with ו quiescent, 54. (ו).

(10) וָבֹהוּ *vā-bhō-hū*, וָ *vā*, 56. 1, simple syllable, 90. 3. — בֹ *bhō*, ב without Daghesh lene, 80, simple syllable, 90. 3.

(11) וְחֹשֶׁךְ , *vĕhhō-shĕkh*, וְ *vĕ*, 56. 1. חֹשׁ *hhō*, where the point over the right tooth of the Shin stands as well for the vowel Hholem as to mark *sh*, 62. 2 ; read as a simple syllable *hhō*, 90. 3. — שֶׁךְ *shĕkh*, short Seghol and mixed syllable, see in No. 6 ; with a Sheva in the final Kaph, 52. 1.

(12) עַל *ʼăl*, 90. 4. פְּנֵי *pĕnē*, Pe with Daghesh lene, 79. 2 ; Sheva vocal, 46. *d*. — נֵי *nē*, 54. (י).

(13) תְּהוֹם *thĕhōm*, ת without Daghesh lene, 80. — הוֹם *hhōm*, 90. 8.

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* Note. In this exemplification, the first number in any reference, stands for a section (§) in the Grammar ; other references following, this stand for the subdivisions under that section.

(14) וְרוּחַ *vɛrū^{a}hh*, וְ *vɛ* in No. 5. רוּחַ *rū^{a}hh*, with Pattahh furtive, 69.

(15) אֱלֹהִים *ʾ^{e}lō-hīm*, No. 3. מְרַחֶ֫פֶת *mɛrâ-hhe-phĕth*, רַ with Pattahh long, 33. — חֶ֫ *hhe*, with Seghol medial, 35, and accented, § 100.

(16) עַל־פְּנֵי *yăl pɛnē*, No. 12. הַמָּיִם *hăm-mā-yĭm*, the Daghesh forte in Mem attaches to the first syllable; *hăm*, 90. 4. מָיִם *mā-yĭm*, see in No. 4.

(17) VERSE 3. *Văy-yō-mĕr* א^{e}*lō-hīm yɛhī*, אōr, with א moveable, 56. 1, (although we do not sound it), *vâ-yɛhī* אōr, (in *vâ*, the Pattahh has a Daghesh implied in it, and is to be regarded as long, 59).

(18) VERSE 4. וַיַּרְא *văy-yăr*, with א *otiant* at the end, 57. *a.* א^{e}*lō-hīm ĕth hā-*אōr *kī-tōbh*, *văy-yăbh-dēl* א *lō-hīm bēn hā-*אōr *ū-bhēn* (*ū*, 90. 1. Note), *hâ-hhō-shĕkh* (הַ *hâ*, 59).

(19) VERSE 5. *Văy-yĭq-rā* א^{e}*lō-hīm lā-*אōr *yōm*, *vɛlâ-hhō-shĕkh* (לַ *lâ*, 59) *qā-rā lāy-lā* (לָ֫יְ *lāy*, 66. *a*), *vâ-yɛhī* (*vâ* in No. 17) *ye-rĕbh vâ-yɛhī bhō-qĕr yōm* אê-*hhādh* (אê, 58).

ACCENTS.

§ 92. The other small marks of various forms accompanying the Hebrew text, are *accents*.* They are divided into two great classes; viz. such as separate words, or parts of sentences, from each other, which are called DISJUNCTIVES; and such as serve to shew that words are to be closely connected, either in the reading, or in the sense, which are called CONJUNCTIVES.

[§ 93. The following table exhibits the forms, names, and classification of the accents. Some of them are used both in poetry and prose; and such have no mark prefixed. Some are peculiar to prose, and these have (†) prefixed. Others are peculiar to poetry; and these have (*) prefixed. *Poetry* means (according to the accentuators) only the books of Job, Psalms, and Proverbs, called technically אֱמֶת, these being the three initials of the Hebrew names of these books.

I. DISJUNCTIVES.

(1.) Pause-Accents; or, Disjunctives of the first class.

1. (׃—) *Silluq*, סִלּוּק, i. e. stop, pause. In connexion with the two large points that always follow it, it is named, סַלּוּק

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* Usually called *tonic* accents, in order to distinguish them from Methegh which is called the *euphonic* accent.

בְּסוֹף פָּסוּק, *pause at the end of a verse.* Elsewhere, this same mark stands for Methegh, § 85. Note.

2. (֑) *Athnahh*, אַתְנָה, i. e. respiration.

*3. (֒) Merka Mahpakh, מֵרְכָא כַּהֲפָכָא, a composite accent, see Nos. 23. 25.

(2.) Occasional Pause-Accents; or, Disjunctives of the second Class.

†4. (֓) *Tiphhha*, תִּפְחָה (posterius), i. e. palm of the hand, from the shape. It is also named תַּרְחָא *retardation*, and (when next before Silluq and Athnahh), מְאֵיְלָא *strong*. In poetry, it is merely a Conjunctive; see No. 30.

*5. (֔) *Tiphhha* (anterius); *praepositive*, § 95. *a.*

†6. (֕) *Zaqeph Qaton*, זָקֵף קָטֹן, i. e. elevator minor.

†7. (֖) *Zaqeph Gadhol*, זָקֵף גָּדוֹל, i. e. elevator major.

†8. (֗) *Segholta*, סְגֹלְתָא, i. e. cluster of grapes, *postpositive*, § 95. *a.*

(3.) Lesser Disjunctives; or, Disjunctives of the third Class.

†9. (֘) *Tebhir*, תְּבִיר, i. e. interruption.

10. (֙) *Rebhia*, רְבִיעַ, i. e. resting upon, or lying over.

*11. (֙) *Rebhia Geresh*, a composite accent, with the Geresh *praepositive*, comp. Nos. 10, 15; also § 95. *a.*

†12. (֚) *Pashta*, פַּשְׁטָא, i. e. expansion (of the voice); *postpositive*, § 95. *a.*

13. (֛) *Zarqa*, זַרְקָא, i. e. dispersion; *postpositive*. In poetry, (when not postpositive), it is a mere Conjunctive; see no. 31; also § 95. *a.*

†14. (֜) *Yethibh*, יְתִיב, i. e. sitting; *praepositive*. Called also, שְׁפָר מוּקְדָם *tuba anterior*, and שְׁפָר בַּשְׁפָל *tuba inferior*. § 95. *a*,

*15. (֝) *Geresh*, גֵּרֶשׁ, i. e. expulsion. Also called טָרֵס *shield*. (Arabic تُرْس *clypeus*), and אֲזְלָא *retention* (أَزْل *cohibuit*).

†16. (֞) *Garshayim*, גַּרְשַׁיִם, i. e. double Geresh. Also called טָרְסִין, טָרְסִין, dual and plural of טָרֵס *shield*.

†17. (֟) *Telisha Gedhola*, תְּלִישָׁה גְּדוֹלָה, i. e. evulsio major; also תַּרְחָא; *praepositive*, § 95. *a.*

†18. (֠) *Qarne Phara*, קַרְנֵי פָרָה, i. e. the two horns of a heifer, (from the shape).

19. (֡) Pazer, פָּזֵר, i. e. disperser. Also פָּזוּר גָּדוֹל.

20. (׀) *Pesiq*, פְּסִיק, i. e. cessation. Also פְּסָקָא *separation*. Always preceded by a Conjunctive, on the word after which it is placed.

II. CONJUNCTIVES.

21. (֫ — ֫) *Munahh*, מוּנָח, i. e. joined. Also שׁוֹפָר יָשָׁר *tuba recta*, and שׁוֹפָר הוֹלֵךְ *tuba ambulans*. In poetry both *superius* and *inferius*. On an ultimate syllable, and followed by Athnahh, Zarqa, or Zaqeph Qaton, it is called עִלּוּי, *Illūy*, i. e. ascent. When placed at the beginning of a word, and followed by Zaqeph Qaton, it is named מְבַרְבֵּל *Mekharbel*, *sieve*, i. e. agitation (of the voice.)

22. (֝ —) *Qadhma*, קַדְמָא, i. e. before.

23. (֭ —) *Merka*, מֵרְכָא (apoc. of מַאֲרְכָא) i. e. prolonging; also מֵרִיךְ, מַאֲרִיךְ id.

†24. (֬ —) *Merka Khephula*, מֵרְכָא כְּפוּלָה, i. e. Merka doubled. Also תְּרֵין חוּטְרִין, *two rods*.

25. (֮ — ֮) *Mahpakh*, מַהְפַּךְ, i. e. inversion. Also שׁוֹפָר מְהֻפָּךְ, *crooked trumpet*, שׁוֹפָר הָפוּךְ *inverted trumpet*. In poetry, *superius* or *inferius*; in prose, *inferius*.

26. (֯ —) *Shalsheleth*, שַׁלְשֶׁלֶת, i. e. chain.

†27. (֜ —) *Darga*, דַּרְגָּה, i. e. steps, gradation.

†28. (֪ —) *Telisha Qetanna*, תְּלִישָׁה קְטַנָּה, i. e. evulsio minor. Also תַּלְשָׁה *eradicator? Postpositive*, § 95. *a*.

29. (֫ —) *Yerahh*, יֶרַח, i. e. moon. Also יֶרַח בֶּן־יוֹמוֹ *the moon a day old*, גַּלְגַּל *round*, גַּלְגַּל *wheel*.

*30. (֬ —) *Tiphhha* (posterius), in poetry a Conjunctive; comp. no. 4.

*31. (֫ —) *Zarqa*, in poetry, a Conjunctive when *not* postpositive; see No. 13.]

§ 94. The accents are said to be subservient to three purposes; viz. (1) To mark the tone-syllable. (2) To serve as signs of interpunction. (3) To regulate the reading, or rather, the *cantillating* of the Scriptures.

§ 95. *To mark the tone-syllable*, is what they generally do. But the cases of exception are very numerous.

[(*a*) *Seven* of them are always confined to the same position, let the tone be where it may; e.g. Segholta, Pashta, Zarqa (No. 13), and Telisha Qetanna, must always be put over the *last* letter of a word, (and are therefore called *postpositive*); while Tiphhha *anterius*, Yethibh, and

Telisha Gedhola belong only to the *first* letter of a word, (and are therefore called *praepositive*); see the Table. Of course, these accents sometimes fall in with the tone-syllable; but oftentimes they do *not* fall in with it.

The student, therefore, can never depend on them as universal guides, in respect to the *tone* of words. He must resort to the general principles which regulate the tone, in all doubtful cases.

(*b*) Many words have *two* accents on them. In this case, if both accents are of the *same* form, the *first* marks the tone; e.g. תֹּהוּ, with the tone on the *penult*. If the accents are of *different* forms, then the *last* (left hand one) marks the tone-syllable; i. e. if it belong to those accents which always mark the tone. E. g. הַיַּמִּים, where יִם_ is acuted. Here is one *Conjunctive*, and one *Disjunctive*, upon the word; but sometimes there are *two Disjunctives*, as קָרְבָּהּ, Lev. 10: 4; even two on the same monosyllable, as עָלָּה, Gen. 5: 29; often *two Conjunctives* are put upon one word, as גָּדְרוֹ, Ps. 96: 4.

All this shews the utter improbability that the accents were originally invented for the purpose of marking the tone. The numerous cases of *double* accentuation, and of *praepositive* and *postpositive* accents that do not coincide with the tone syllable, prove that the marking of it by the accents in general, is a *secondary*, and not a *primary* object of these signs. But if the cantillation is marked by the accents, § 97, then two accents may both be regarded, when on the same syllable; but not on any other gronod.

§ 96. *Accents as signs of interpunction.* This is the use most commonly assigned to them as the principal one. In many cases they accord well with the divisions of sense. In poetical books, the pause-accents are useful in marking the end of *στίχοι*, as they for the most part do this with accuracy. But in all parts of the Bible, there is a multitude of cases, where the accents make pauses in utter disagreement with the sense; so obviously is this the case, that the Punctators cannot be supposed, by any one, to have been ignorant of it. E. g. in Gen. 1: 1, we have אֱלֹהִים, i. e. a Pause-accent (Athnahh) of the largest kind, like our colon, placed between a verb with its subject, and the accusative case which the verb governs; and so, in many hundreds of instances. This serves to shew, that the use of the accents by way of *interpunction*, is only secondary.

Note. The Pause-accents are supposed to mark the greater divisions of the sense, (like our colon, and semicolon); the Disjunctives of the second class, subdivide these; and those of the third class, make a division of these parts into minuter portions still, (like our comma, and, as it were, like a half-comma); so that a verse is broken up into very small portions, of one, two, or three words each; rarely of more. But all this arrangement of accents has its regular order, for the most part; for there is a prescribed *consecution* of the accents, each Disjunctive having its appropriate place, (when admitted by the nature and length of a verse), and its respective Conjunctives, (shewing what words are to be joined together), which are regularly attached to it, i. e. precede it. The manner and order of this *Consecution*, belongs properly to a treatise on the accents. The student, who wishes to become acquainted with it, may find it represented at great length in Boston's Tractatus Stigmologicus, Wasmuth's Institt. Accent., Abicht de Accentibus; and in the second edition of this Grammar, in the Appendix, he will find an abridged exhibition of the whole system.

§ 97. *Accents as signs of cantillation.* The Jews do not read, but *cantillate* the Scriptures; as the Moslemans do their Koran. The accents direct this. The Koran, too, has marks for such a purpose. This appears plainly to have been the original design of the accents, viz. to guide the *recitativo.* Now as this was regulated, more or less, by the *tones* of words, and by the *sense* of a passage; so the accentuation very often, (and more usually), accords with these objects; while in a multitude of cases it has no direct reference to them.

For an exhibition in musical notes, of the *recitativo* power of the accents, see Jablonskii Praef. ad Bib. Heb. § 24, and Bartoloccii Bibliotheca Rabbin. IV. p. 431.

§ 98. *The proper place* of an accent, (neither *praepositive* nor *postpositive*), is over, or under, the left side of the letter next preceding the vowel in a syllable. The imperfection of types sometimes prevents the *printed* books from following this rule.]

Remark. The student should *gradually* make himself acquainted with the accents, so as to distinguish, and to name them. The *Conjunctives* often shew what words should be connected, in sense; the *Disjunctives*, which should be separated. They serve, therefore, as an index of the commentary, which the Accentuators made upon the Hebrew text. In a very great number of cases, the pause-accents, (and sometimes all the others), affect the forms of words, by their influence on the vowels; so that the student should by no means supersede so much attention to them, as will enable him readily to distinguish their nature and office, so far as they have an influence on the tone, or interpunction, or on the vowel-system. One must often be in the dark on these subjects, who is not familiar in some degree with the power of the accents.

Tone-Syllable.

§ 99. The general rule is, that *the tone is on the last syllable.**

To this there are many exceptions. In Syriac and Arabic, the *penult* is more generally accented.

Note. Technically an Oxytone, (i. e. a word with the tone on the ultimate), is called מִלְרַע *Mĭlrăע* (*from below*); a word with the tone on the *penult*, is called מִלְעֵיל *Mĭlעēl*, (*from above*).

§ 100. *Exceptions.* Several classes of words are *penacuted;*

(*a*) All Segholate forms, i. e. those which have a furtive vowel in their final syllable, § 359.

[This vowel is almost universally, *Seghol*, *Pattahh*, or *short Hhireq*, § 34. In a few cases, Shureq and Hhireq with Yodh appear to be *furtive*, and consequently employed as short vowels. E. g. in תֹּהוּ and בֹּהוּ, which stand for תֹּהֶו and בֹּהֶו; פְּרִי, for פֶּרֶי, § 120. *b.* In proper names ending with יְהוּ, the *penult* syllable is accented, as מִיכָיְהוּ *Micaiah;* so also in יַיִשְׁתַּחוּ, as the וּ is *quasi* furtive, § 120. *b.*]

* Words with the tone on the *ultimate*, are not in this grammar marked with the accent, except for special purposes. The reader will understand, therefore, that a word without a tone-accent noted, is after this to be regarded as having the tone on the *ultimate*, the Syntax excepted.

(*b*) All duals are penacuted; and plurals of the same form with duals.

E. g. dual, רַגְלַיִם; plurals like the dual, יָמִים, שָׁנִים; in all which cases the final Hhireq is short.

[(*c*) Apocopated futures in verbs לה״, which take a furtive vowel; as יִגְלֶ, § 283. 3. *γ*.]

(*d*) All the forms of *regular* verbs, which receive formative suffixes *beginning with a consonant;* excepting those which have תֶּם and תֶּן, § 194. § 197.

Exceptions to this rule may be found, but they are either the result of error in copyists or printers, or the accent has been moved from its proper place by some of the causes described in § 101.

(*e*) In Hiphil of regular verbs, all the persons are penacuted, which have Yodh characteristic between the two last radicals. The other persons follow the rule in *d*.

(*f*) In Kal, Niphal, Hiphil, and Hophal of verbs ע״ע, the tone rests on the penult in all the persons which have formative suffixes *beginning with a vowel*, i. e. in all the persons where ־ָה, וּ, or ־ִי is added to the root.

But sometimes the tone is *Milra;* as רַבּוּ, Imper. רָבִּי. Such exceptions are limited chiefly to Kal.

Note. In all the persons of these verbs which have formative suffixes *beginning with a consonant*, (excepting the suffixes תֶּם and תֶּן), the tone rests on the epenthetic וֹ or ־ֵי § 259, which is inserted between the verb and the formative suffix. To this rule there are a few exceptions; as דַּבּוֹתִי, etc. where the tone is on the ultimate.

Poel, Poal, and Hithpoel of these verbs are *regularly* accented; i. e. they have their tone like the corresponding conjugations in a regular verb.

(*g*) In Kal, Niphal, and Hiphil of verbs ע״ו, the tone rests on the penult, in those persons which have formative suffixes *beginning with a vowel*, i. e. the suff. ־ָה, וּ, ־ִי.

In a few cases, the tone here is on the last syllable; as שָׁבוּ, Imp. שׁוּבִי. This is very rare, except in Kal. Comp. above under *f*.

Note. As in the case *f* Note, above, all the persons of these verbs which have an *epenthetic* וֹ or ־ֵי, § 268. *c*, before formative suffixes *beginning with a consonant,* (excepting the suffixes תֶּם and תֶּן), have the tone on the epenthetic syllable, i. e. on the penult.

All the other parts of the verbs ע״ו are regularly accented, viz. Hophal, Polel, Polal, Hithpolel, and those persons in Kal which have formative suffixes beginning with consonants and not preceded by an

epenthetic syllable (וֹ or ֶי); as קַמְתָּ, etc. So participles of these verbs, in the fem. and plural, are regularly accented. Comp. under *f*.

(*h*) *The paragogic endings*, ָה and ֶה, when suffixed to verbs, affect the tone in the same manner as the *formative* suffixes ָה, וּ, and ִי.

Of course they draw down the tone upon the *ultimate*, in all cases except such as are noted above, under *e*, *f*, and *g*, where it is *penacute* with these paragogics. E. g. *Milra*, זַמְרָה for זַמֵּר, Imp. Piel of זָמַר; דְּעָה for דַּע, Imp. of יָדַע. *Milel*, אָסֹבָּה for אָסֹב, 1 pers. Fut. of סָבַב; נָרֹמָּה for נָרֹם, from רָמַם; נְקֹוּמָה for נָקוּם, from קוּם.

Note. ָה and ֶה paragogic are rarely added to any persons, except those which end with a radical letter of the verb; and this mostly in the Fut. tense. In the Praeter, only the 3d pers. feminine, in a very few cases, receives a paragogic ָה or ֶה, (all other apparent cases of paragoge in the Praeter being quite doubtful); and this 3d pers. feminine retains, like a paragogic noun, the accent on the *penult*, contrary to *h* above. E. g. הֶחְבְּאָתָה, Josh. 6. 17; נִפְלְאַתָה, 2 Sam. 1: 26, with Pattahh under א, where we might expect Qamets.

(*i*) Nouns, pronouns, adverbs, and (in a few cases) participles, are *penacuted*, when they have ָה or ֶה, *paragogic* or *local*.

E. g. יָמָּה, הֵמָּה, שָׁמָּה, בֹּעֵרָה masc. In a few instances, the accent in these cases is found on the *ultimate*.

Note. *Yodh paragogic* always draws down the accent upon itself.

(*j*) Verbs, nouns, etc. are *Milel* with the following suffix-pronouns; viz, ֹנִי, ֵנִי, ֶנִּי, ֹהוּ, ָהוּ, ֶהוּ, ֹהָ, ֶהָ, ֹנוּ, ָנוּ, ֶנוּ ֹמוֹ, and some others; also with ֶךָ, ֵם, ֵן, shortened from ֶךָ, ָם, ָן; which latter suffixes are *Milra*.

The suffix-pronoun ךָ, preceded by a Sheva vocal, is *Milra;* preceded by a vowel, *Milel;* e. g. דְּבָרְךָ, but דִּבְרֶיךָ.

(*k*) *Nun epenthetic* always makes the tone *penult;* e. g. יִסְרַנִּי, קָחֶנָּה. *Nun paragogic* always brings it to the final syllable; as תָּמוּתוּ, but with Nun, תְּמוּתוּן.

(*l*) Pause accents, (and in a few cases, other accents), occasion the tone to stand upon the *penult*, when its regular place would be on the ultimate; and *vice versa*.

E. g. נִתְּנוּ, נִתָּנוּ; וַיָּמֹת, וַיָּמֹת.

Shifting of the tone-syllable.

§ 101. The rules, in § 99. § 100, constitute the *regular*, *usual* principles of accentuation. But *the tone-syllable is often shifted from its natural place ;* e. g.

(*a*) *Vav*, prefixed to the Praeter of verbs, makes the word *Milra.*

E. g. שָׁבַרְתִּי , וְשָׁבַרְתִּי ; אָכַלְתָּ , וְאָכַלְתָּ ; Hiph. הִכְבִּידָה , וְהִכְבִּידָה. So too in verbs עֹל and עוֹ, § 100. *f. g.* also in *h.*

Exceptions. (1) *Always ;* the first per. plur. of verbs ; as וְאָמַרְנוּ. (2) *Generally ;* verbs whose third radical is a Quiescent ; as וְיָרֵאתָ , וְבָאתָ , וְבָנִיתָ. (3) Verbs with a pause-accent on the penult. (4) When a tone-syllable immediately follows, the tone is then commonly (not always) thrown back ; as וְשִׁלַּחְתִּי דָבֶר.

Note. Besides these exceptions, there are other *occasional* instances of exception to the rule in *a* above, which either want of consistency, or inaccuracy in transcribers, has occasioned.

(*b*) *Vav conversive*, prefixed to the Future, commonly (not always) makes the word *Milel.*

E. g. יֹאמֵר , וַיֹּאמֶר. In such cases, the verb must end with a radical letter, and its *penult* syllable be *simple ;* otherwise the change in question is excluded.

Note 1. Apocopated verbs, with a *furtive* final vowel, are all accented on the *penult*, in the Future. See § 283. 2. *γ*.

Note 2. Futures with *Vav conversive* remain *Milra*, (*a*) In the first pers. sing. ; as וָאֹמַר. (*b*) In verbs לֹא ; as וַיִּירָא. (*c*) With a pause-accent on the final syllable.

(*c*) The particle אַל (*not*) before the Future, usually (not always) makes it *Milel.*

E. g. אַל־תּוֹכַח *do not reprove*, אַל־תּוֹסֶף *you must not add*, with the tone on the penult. But here practice is not uniform, as the accent is sometimes on the ultimate.

Verbs לֹה, preceded by אַל, commonly suffer both apocope and retraction of the accent.

(*d*) A word regularly *Milra*, if immediately followed by a tone-syllable, more usually becomes *Milel.*

E. g. הוֹסֵי בוֹ, regularly accented הוֹסֵי ; נָגַה אוֹר, but alone, נָגַה. But as the penult syllable is often not adapted to receive an accent, and as the change of tone would, in some cases, have a tendency to obscure the sense in reading, the usage in question is often neglected.

(*e*) The Imp. and Fut. apocopated, with an Optative, hortative sense, *commonly* (not always) throw back the accent.

E. g. הִשָּׁמֶר *keep thyself*, for הִשְׁמֹר; יִרְאֶה *let him see*, for יִרְאֶה; תֵּרֶד for תֵּרְדִי. The Future always does this, when it has a *furtive* vowel.]

Critical marks, and Masoretic notes.

[§ 102. In the common editions of the Bible with Masoretic notes, etc. a small circle over any word, e.g. וַיֵּצֵא, shews that the margin is to be consulted, either for a different reading, (as Gen. 8: 17, הֹוצֵא in the case above), or for *literae majores vel minores*, *Piska*, *puncta extraordinaria*, etc. The mark (*) over words in Van der Hooght, etc. refers to a marginal note.

§ 103. *Qerī* and *Kethībh*. There are a considerable number of marginal readings (about 1000), in our common Hebrew Bibles, most of which are quite ancient. Some of them correct grammatical anomalies, some are euphemisms, and some propose a different word. They are probably the result of an ancient recension of Hebrew manuscripts. The marginal word is called קְרִי, *Qerī*, which means, *read*; i. e. this word is read, instead of the word in the text to which it relates, and which is called כְּתִיב, *Kethībh*, i. e. *written* or *text*. The vowel-points under the Kethibh belong to the Qeri, which is printed without points. If a word is omitted in the text, the vowel-points stand in the place with a small circle over them, while the letters belonging to them are printed in the margin; as Judg. 20: 13. This is called קְרִי וְלֹא כְתִיב, *read but not written*. If a word is superfluous in the text, it is left unpointed; as Ezek. 48: 16. This is called כְּתִיב וְלֹא קְרִי, *written but not read*.

§ 104. *Literae majores et minores* distinguish themselves, § 10. *Pīskā* (פְּסִקָא) means separation, i. e. a space left in the text in the middle of a verse; as in Gen. 35: 22.

Puncta extraordinaria are marked thus, וַיִּשַּׁקֵהוּ. See Gen. 18: 9. 33: 4, where the points over the letters are *extraordinaria*.

The Rabbins regard these, as designating some mysterious significations of the words over which they are placed. Probably the original design of them was, to denote that the reading was suspicious. The number of words over which they are found is only fifteen. For a full account of all the marginal and other notes in the Masoretic editions of the Hebrew Bible, see the preface to Van der Hooght's Hebrew Bible, §§ 23—45.]

PART II.

CHANGES AND PECULIARITIES OF CONSONANTS AND VOWELS.

Changes of Consonants.

[§ 105. It is a principle, occasionally developed in the Hebrew language, that *letters of the same organ are easily commuted.* E. g. גַּו, גַּב, גַּף, all mean *back ;* and the like in a number of cases, in the different classes of letters mentioned in § 12. But changes of this nature belong to *lexicography*, as they do not affect the grammatical forms of words.

§ 106. The changes which affect the consonants, may be ranked under *assimilation*, *casting away*, *addition*, and *transposition.*

§ 107. *Assimilation.* Several consonants are occasionally assimilated ; viz.

(1.) *In the first syllable of words ;* viz. (*a*) *Nun*, most frequently of all ; e. g. מִזֶּה for מִנְזֶה *from this*, יִגַּשׁ for יִנְגַּשׁ. This is very common in verbs פּ֫ן, § 252, but not universal. (*b*) *Lamedh*, rarely ; probably in the article הַל in all cases, § 163, as הַשָּׁמַיִם for הַל שָׁמַיִם, etc. Also in the verb לָקַח ; as Fut. יִקַּח, for יִלְקַח. (*c*) *Resh*, very seldom ; in אֲשֶׁר, as שֶׁיִּהְיוּ instead of אֲשֶׁר יִהְיוּ, *who will be ;* כִּסֵּא for כִּרְסֵא, which is the form of the word in Syriac and Arabic. (*d*) *Tav*, in the praeformative הִתְ (in Hithpael), often assimilates itself to the first radical of the verb ; e. g. הִדַּבֵּר for הִתְדַּבֵּר, etc. ; see § 187. *b.* 2. 3. (*e*) *Mem,* only in a few foreign words ; as לַפִּיד for לַמְפִּיד, in Greek λαμπάδες. (*f*) *Yodh*, in some verbs פּ֫י, § 251.

(2.) *In the last syllable of words.* In all the cases under No. 1, the assimilation, as we have seen, is indicated by a Daghesh forte in the following letter. But assimilation occasionally happens, *at the end of words*, where a Daghesh forte cannot be written, § 72. This takes place, in cases where a *furtive* vowel would stand in the final syllable of the word in its full form ; e. g. תֵּת for תֶּ֫נֶת, אַף for אֶ֫נֶף, בַּת for בֶּ֫נֶת, etc. So also, לַת for לֶ֫דֶת, אַחַת for אֲחֶ֫דֶת, מָשְׁחַת for מָשְׁחֶ֫תֶת, מְשָׁרַת for מְשָׁרֶ֫תֶת.

Remark. All languages have a practical tendency toward shortening words, and assimilating some of the letters. E. g. in Greek *συλλαμβάνω* instead of *συνλαμβάνω*; and so at the *end* of words, *ὀδοίς* for *ὀδόνς*, (Gen. *ὀδόντος*), *Κλημίς* for *Κλημίνς* (Gen. *Κλημίντος*). In Latin, *illustris* for *inlustris*, etc.

§ 108. *Consonants cast away or dropped.* Instances of this nature occur; viz.

(*a*) *At the beginning of words, by aphaeresis*, when a Sheva is under the letter. E. g. (1) *Aleph;* as נַאֲחֹנוּ for אֲנַחְנוּ, and so not unfrequently. (2) *Yodh;* as יָלַד for יָלַד, בּוּל for יְבוּל. (3) *Mem;* as לָקַח for מְלַקַּח. (4) *Nun;* as תֵּן for נְתַן. It is doubtful, whether any letter which has a proper vowel, suffers *aphaeresis*. It seems to be limited to cases where Sheva is used under it.

(*b*) *In the middle of words, by Syncope.* This happens, when a Sheva precedes the letter dropped. In case of syncope, the vowel of the letter syncopated, takes the place of this Sheva. E. g. מַלְאָךְ for מַלְאָךְ, קְרִים for קְרָאִים; יַלְמֵד for יְלַמֵּד, יַהְלְכוּן for יְהַלְּכוּן; עִי for עֲלַהּ; גְּלוּ for גָּלִיוּ; בֶּל for בָּלַע, etc. Syncope of א is pretty frequent; of ה, very common; of ו and י, more seldom, except in verbs לה; of ע, very rare.

(*c*) *At the end of words, by apocope.* (1) *Mem* and *Nun* at the end of all plural nouns, etc. in the construct state, § 332. (2) Perhaps Nun at the end of some proper names; as מְגִדּוֹ for מְגִדּוֹן. (3) ה final is often dropped, when words receive suffixes, etc.

Note. The omission or dropping of the *Quiescents* as such, (which often happens), is treated of in §§ 63—65.

§ 109. *Consonants added.* This sometimes happens; viz.

(*a*) At the beginning of words, by *prosthesis;* e. g. תְּמוּל and אֶתְמוּל; אֲבַוִּר, בְּוִר; (so Greek *χθές, ἐχθές*). (*b*) In the middle of words, by *epenthesis;* e. g. sing. אָמָה, plur. אַמְהוֹת; אֶתְתֵּנְךָ for אֶתֵּנְךָ. (*c*) At the end of words, by *paragoge;* as יִקְטְלֹנוּן, יִקְטְלֹנָּה. Also ה֫ and ה֬ are frequently added; so י֫ and ו sometimes, to participles and nouns. See § 125. *b. c. d.*

§ 110. *The grammatical transposition* of letters is limited principally to the conjugation Hithpael, when it begins with a Sibilant; § 187. *a.*

In lexicography, there are a considerable number of transpositions; e. g. כֶּבֶשׂ and כַּבֶּשׂ, *a lamb;* פָּצַר and פָּרַץ, *to break;* עַוְלָה and עַלְוָה, *wickedness*, etc. Such transpositions are most frequent, between the Sibilants and Resh.

Note. The exchange of a letter, for one of a corresponding class which may fill its place, is not an unfrequent thing in lexicography;

as עָלַז and עָלַץ, *to exult;* סָגַר and סָכַר, *to shut up.* But these changes belong not to grammar. In Hithpael only, is the transposition in question a *grammatical* one, § 187.]

Peculiarities of the Gutturals and Resh.

§ 111. The Gutturals are never doubled in pronunciation; and Resh, in this respect, is like them. Hence *Daghesh forte,* (which is a sign of reduplication), is not admissible in the Gutturals or in Resh.

A few cases only occur, of Daghesh forte in Resh; as כָּרַת, שָׁרֵךְ, מָרַת, etc.

§ 112. As a compensation for *Daghesh forte,* excluded from the Gutturals and Resh, the preceding vowel is lengthened, § 58. § 59.

E. g. בֵּרֵךְ instead of בִּרֵּךְ, מֵעִם instead of מִעִם, בָּרֵךְ instead of בַּרֵּךְ, etc. But ה and ח commonly take *Pattahh long* before them; as בַּהֵל instead of בַּהֵּל; אַחִים instead of אַחִּים.

[Note. In a great number of cases, Pattahh *long* is the *compensative* vowel; almost always before ה and ח, when the *A* sound is required. In other cases, Daghesh'd Hhireq, i. e. Hhireq including a quiescent Daghesh'd letter, is sometimes adopted, instead of *Tseri;* e. g. בָּעֵר (not בֵּעֵר) instead of בִּעֵּר *bĭy-yēr;* so נִאֵץ (not נֵאֵץ) for נִאֵּץ; also Qibbuts long and impure instead of Hholem, as נֻחָמָה (not נֹחָמָה) instead of נֻחָּמָה. It follows, that the student must not always expect a vowel long in *appearance,* before the Gutturals; because ַ and ִ *long,* are frequently used instead of ָ and ֵ. The use of long ֻ (instead of Hholem), is unfrequent.]

§ 113. The Gutturals are prone to take the *A* sound before them; particularly in a *final* syllable.

E. g. שְׁמַע (Imp.) instead of שְׁמֹעַ, זֶ֫רַע instead of זֶ֫רֶע. Often too in a *penult* syllable; as נַ֫עַר instead of נֶ֫עֶר, יַחְמֹד instead of יִחְמֹד.

Note 1. In almost all cases, where the *final* syllable has a Guttural at the end, and has also a *mutable* vowel, that vowel is exchanged for *Pattahh;* as Kal Imp. שְׁמַע instead of שְׁמֹעַ; Piel, שִׁמַּע instead of שִׁמֵּעַ, etc.

Note 2. In case the *final* syllable with a Guttural has a long vowel, which must be retained, Pattahh furtive is put before the Guttural; as הִשְׁמִיעַ, גָּבוֹהַּ, etc. See § 69.

Note 3. Resh never takes a Pattahh furtive.

§ 114. Instead of simple Sheva vocal, the Gutturals take a composite Sheva.

E. g. חֲלִי , הֶפֶךְ , אֱלֹהַּ ; see § 49. Note. Sheva *simple* stands under the Gutturals, at the *end* of a *mixed* syllable, after a short vowel, and when a *silent* Sheva is required, § 50; as יָדַעְתִּי , אֶחְבֹּל .

Peculiarities of Quiescents.

In treating of the *vowels*, it was necessary to notice the *quiescent* and *otiant* power of the letters א ה ו י, (*Ehevi*) §§ 53—57, so far as might serve to illustrate the nature of the vowel sounds, in which the *Ehevi* quiesce. Some more particular notice of the various phases and powers of these letters, is proper here.

§ 115. *General principle which regulates quiescence.* The letters א, ו, י, (*Evi*) quiesce, when a *homogeneous* vowel precedes them (§ 53), and, according to the analogy of other consonants, they would stand at the *end* of a *mixed* syllable, and take a simple Sheva silent, express or implied, § 56. 2.

E. g. מָצָא instead of מָצַאְ = מָצַאְ , בִּיהוּדָה instead of בִּיהוּדָה , יִיטַב instead of יִיטַב , הוֹשִׁב instead of הֵוֹשִׁב .

Note. If the preceding vowel be naturally *heterogeneous*, still, in very many cases, it does not exclude *quiescence*. But a peculiar expedient is adopted to effect this; see § 117. 1. Comp. with this, § 56. 3.

Such is the *general* rule for cases of *quiescence*, (subject however to many exceptions). But quiescence is not limited to this case only; for,

§ 116. *Quiescence* sometimes happens, when the *Evi* would (by analogy) have a *vowel;* specially when they would take a *furtive* one; § 119. *c.* 2. § 120. *c.*

E. g. קוֹם instead of קוֹם , קָוֹם instead of קָוֹם , נִמְצָאת instead of נִמְצֵאת , רֹאשׁ instead of רֵאשׁ , גִּלּוֹת instead of גִּלֹּוֹת , שִׁבִּית instead of שִׁבֵּית ; and so often, when the vowel preceding the *furtive* one is homogeneous. But usage only can enable the learner to distinguish such cases.

§ 117. The general rule demands that the preceding vowel should be *homogeneous*, as a condition of *quiescence;* but quiescence is often effected, (in cases when such preceding vowel would be naturally heterogeneous), in two different ways; for,

(1) The vowel may conform to the Quiescent, in order to become homogeneous.

E. g. for הִוְשִׁיב, (which would be the regular analogous form), is substituted הוֹשִׁיב, i. e. the heterogeneous short Hhireq in the syllable הִוְ, conforms to, or becomes homogeneous with, the Vav in הוֹ. So עוֹלָה for עַוְלָה, גָּלִיתָ for גָּלַיְתָּ, etc.

(2) The Quiescent may conform to the vowel.

E. g. קָאם for קָוַם, גָּלָה for גָּלַי, שָׁלָה for שָׁלַו, etc.

Practice only can teach the student, when the cases which come within these rules take place.

§ 118. The letters א, ו, י, having a vowel of their own, and being preceded by a consonant with Sheva, sometimes remit their vowel to the place of the preceding Sheva, and become *otiant.*

E. g. רָאשִׁים for רְאָשִׁים, רִאשׁוֹן for רְאִישׁוֹן, בֹּאר for בְּאֹר, פֵּארָה for פְּאֵרָה; בּוֹא for בְּוֹא, קוּם for קְוֻם, עִי for עֲוִי, כִּי for כְּוִי; אֵיבָה for אֲיֵבָה, אֵימָה for אֲיֵמָה, כִּיתְרוֹן for כְּיִתְרוֹן, גָּלוּ (with Yodh omitted) for גָּלְיוּ, etc.

[Note 1. This has been named *Syriasm;* but improperly, since it appears so very often in Hebrew, (taking all the cases together), as to shew that it is a property of the dialect, and not the result of error in Syraizing transcribers. Usage only can determine the cases, in which it is admitted.

Note 2. Such cases, also, have been represented by all the grammarians as *quiescence*, in respect to א. That they are not so, but cases of *otium*, is plain from the following examples; viz. לִקְרַאת (instead of לְקִרְאַת); but with a sing. suffix, לִקְרָאתוֹ, with a plural one, לִקְרַאתְכֶם. So מְלָאכָה (instead of מַלְאָכָה), constr. state מְלֶאכֶת, with suffix מְלַאכְתְּךָ. *Aleph*, then, has no effect on the mutability or quantity of the vowel which precedes it, in such cases; consequently it is *otiant.* Instances of *Vav* and *Yodh* do not occur in the same way as those above of *Aleph;* but such cases as כִּי for כְּוִי, עִי for עֲוִי; יִגְלוּ for יִגְלְיוּ, תִּגְלִי for תִּגְלְיִי, etc. shew that *Vav* and *Yodh* do become as completely *otiant* as Aleph, and on the like principles. For etymology's sake, *Yodh* and *Vav* are retained in such words as אֵימָה (for אֲיֵמָה), בּוֹא (for בְּוֹא); and in these cases, they have the *appearance* of being *quiescent*, but are in fact *otiant*, as the above examples shew. The principle is an extensive one in regard to *Vav* and *Yodh*, in verbs לֹה, which are properly לוֹ and לִי. It will account for a great part of the abridged forms of these verbs; see § 281. In other classes of words, such *otium* of *Yodh* and *Vav* is far more seldom than that of *Aleph.*

Note 3. א, ו, י, being *otiant*, are frequently omitted in writing; e. g. מַלֵּף for מְאַלֵּף, יַהֵל for יְאַהֵל; בֹּא for בּוֹא = בּוֹא, שָׁלוּ for שָׁלְוּ; כִּי for כְּוִי, יִגְלוּ for יִגְלְיוּ, etc.; see § 57. § 63.

§ 119. PECULIARITIES OF ALEPH. These are so many, that they need an explicit and separate statement.

(*a*) *Aleph* is sometimes, (1) A Guttural; as in יֶאֱסֹף. (2) A Quiescent; as in יֹאמֵר, מָצָא. (3) It is sometimes treated as a common consonant; as כֶּלֶא, plur. כְּלָאִים, בָּאְשָׁה *bŏ*א*-shā*. Usage only can determine all the respective cases of these different powers.

(*b*) *Aleph at the end of a word* has no guttural power (comp. § 69), but is either quiescent, otiant, or employed like other consonants; e. g. quiescent, as in מָצָא; otiant, as in הִמְצִיא, וַיַּרְא, see § 57. *b. a.*; or it retains a common consonant power, e. g. in Segholates, as כֶּלֶא, plur. כְּלָאִים; סֹבֶא, with suffix סָבְאָם, *sŏbh-*א*ām*.

(*c*) *Aleph in the middle of a word*, (1) Like other Gutturals, it takes a composite Sheva where they take one. But in some cases, it drops such Sheva, and quiesces in the preceding vowel, lengthening it; e. g. לֵאמֹר instead of לֶאֱמֹר, לֵאלֹהִים instead of לֶאֱלֹהִים, נָאוָה instead of נַאֲוָה, אֵהַב for אֶאֱהַב, etc. comp. § 152. *c.* 2. These may be called cases of *contraction*. In לַיהוָה, the points are not appropriate; for the Jews read, לַאדֹנָי = לַאֲדֹנָי, as the Pattahh is long. The word, however, is *sui generis* in respect to *form*. (2) But where the other Gutturals take a Sheva silent (§ 114. Note), *Aleph* usually becomes *quiescent*; e. g. מָצָאתִי, but with another Guttural, as שָׂמַחְתִּי. (3) *Aleph penult*, in words that would regularly be Segholates, and where א would then have a *furtive* vowel, more usually (not always) rejects such vowel, and quiesces in the preceding vowel (if homogeneous), and lengthens it; e. g. רֹאשׁ for רֹאֶשׁ, נִמְצֵאת for נִמְצֶאֶת; see § 116. (4) Immediately before a vowel, it sometimes remits that vowel to the preceding letter with a Sheva, and becomes *otiant*; see § 118.

(*d*) *Aleph at the beginning of a word.* (1) If it have a proper vowel, it is regular. (2) If it have a composite Sheva, in some few cases, (after the manner of the Syriac), it employs a long vowel instead of it; e. g. אֵמוּן instead of אֱמוּן, אֵסָעֲרֵם for אֲסָעֲרֵם, אֹהָלֶיךָ for אֱהָלֶיךָ. This happens only at the *beginning* of words.

§ 120. PECULIARITIES OF VAV AND YODH. (*a*) *At the end of syllables and words,* Vav and Yodh, in case they would regularly have a *silent* Sheva, and are preceded by *homogeneous* vowels, uniformly *quiesce*, § 115. (*b*) They quiesce at the end of words, also, when they would be preceded by a silent Sheva, or analogically would be preceded by a *furtive* vowel; e. g. פְּרִי instead of פִּרְיְ, יְהִי for יִהְיְ, בֹּהוּ in-

stead of בֹּהֶו, יִשְׁתַּחוּ for יִשְׁתַּחַו with Pattahh furtive. To this principle there are one or two exceptions in respect to *Vav*; e. g. קֶ֫צֶו.

With א, the case is different; e. g. חֵטְא (instead of חֶ֫טֶא) with א *otiant*; on the other hand, כֶּ֫לֶא, with א moveable, like the other consonants.

(*c*) *Vav* and *Yodh penult*, which would regularly take a *furtive* vowel, reject it, and quiesce in a preceding homogeneous vowel; e. g. גְּלוֹת instead of גְּלֹ֫וֶת, רְעוּת instead of רְעֹ֫וֶת, שְׁבִית instead of שְׁבֶ֫וֶת; comp. § 119. *c*. 3.

§ 121. Peculiarities of He. (*a*) *At the beginning and in the middle of words*, it is always a moveable consonant. *Apparent* exceptions are some compound proper names, (as פְּדָהצוּר with quiescent ה), which depend only on the transcriber. (*b*) *He*, at the end of words, is nearly always *quiescent*; as גָּלָה *gā-lā*, § 54. When moveable, it is marked with *Mappiq*; as גָּבַהּ *gā-bhăh*, § 84. (*c*) It will bear a furtive vowel before it without quiescence; e. g. כֶּ֫כֶה, קֶ֫צֶה, כֶּ֫סֶה, etc. and must in such cases be considered as moveable; comp. א in § 119. *b*, in כֶּ֫לֶא, etc. (*d*) *He* is frequently made *otiant*, at the end of a word, by a Daghesh forte euphonic; e. g. מַה־זֶּה=מַזֶּה, מַה־טּוֹב *măt-tōbh*, עֹשֶׂה פְּרִי *yō-sĕp-pĕrī*. But this belongs merely to *modes of reading*.

§ 122. *The Quiescents are sometimes commuted*; which naturally results from the fact, that the same vowels are homogeneous with different Quiescents. (1) At the end of words. E. g.

ָא	is put for	ָה,	as	קָרְחָא	for	קָרְחָה
ֵא	—	ֵה,	-	מִקְוֵא	—	מִקְוֵה
ֶ֫א	—	ֶה,	-	יִשְׂנֶא	—	יִשְׂנֶה
ֹא	—	ֹה,	-	פֹּא	—	פֹּה
ָה	—	ָא,	-	מִקְשָׁה	—	מִקְשָׁא
ֶה	—	ֶא,	-	פֶּ֫רֶה	—	פֶּ֫רֶא
וֹ	—	ֹא,	-	רוֹשׁ	—	רֹאשׁ
וֹ	—	ֹה,	-	עָשׂוֹ	—	עָשׂה
ֵי	—	ֵא,	-	רֵים	—	רֵאם
ִי	—	ִא,	-	רִישׁוֹן	—	רִאשׁוֹן

(2) Sometimes in the middle of words; as צְבָאִים for צְבָיִים, קִיֵּם for קִוֵּם, חִיֵּב for חִוֵּב, etc.

§ 123. Quiescents are frequently omitted in writing words, § 63.

§ 124. The Quiescents frequently suffer *apocope*.

(*a*) In verbs לה׳, in the Fut. and Imper., and when they have suffixes; § 283. 3. *γ*. § 313.

(*b*) In nouns with suffixes or increase, derived from the same class of verbs; § 378. *b*.]

§ 125. The Quiescents, (with a vowel preceding them), are often employed by way of *paragoge.*

(*a*) *Aleph* is sometimes paragogic, after the syllables, ־ִי , וֹ , וּ ; e.g. נָקִיא=נָקִי , רִבּוֹא=רִבּוֹ , הָלְכוּא=הָלְכוּ *they go.* This last form is a usual one in Arabic.

(*b*) Also ־ָה , ־ֶה , ־ֵה ; e.g. אֶקְטֹל , אֶקְטְלָה ; הֵן , הִנֵּה ; עֶשֶׂר , עֶשְׂרֵה .

(*c*) More seldom וֹ ; e.g. pronoun suffix ־ָם , parag. ־ָמוֹ ; so in the noun חַיַּת , parag. חַיְתוֹ .

(*d*) Rarely ־ִי , as מָקִים , מְקִימִי ; but *Yodh* is often inserted between two words, united to form a proper name; as גֶּבֶר *man*, אֵל *God*, united גַּבְרִיאֵל *Gabriel*, i. e. man of God.

Note. Several pronouns are of the same form and sound as some of these paragogic letters. In such cases, the connexion of the word with the context must determine whether such doubtful forms are *pronouns* or *paragogic letters.*

CHANGES OF THE VOWELS.

§ 126. The changes, which words in the Hebrew (as in other languages) undergo, in order to designate their various relations and significations, are effected partly by a change in the vowels, and partly by a change in the consonants. The laws which regulate the *vowel-changes*, are the subject of our present consideration.

§ 127. Vowels mutable and immutable. The general principle is, that *pure Vowels are mutable ; impure ones immutable.* See § 20. seq.

[*Exceptions.* (1) *Long impure vowels are sometimes exchanged for each other ;* as מָנוֹס , plur. מְנוּסִים . (2) *Long impure ones, for long pure ones ;* as Imp. 2d pers. masc. קוּם , 2d pers. plur. fem. קֹמְנָה with Hholem pure ; Niph. Fut. 3d masc. sing. יִקּוֹם with Hholem impure and protracted, 3d plur. fem. תִּקֹּמְנָה , with Hholem pure and mutable ; Hiph. Imp. 2d pers. plur. masc. הִקְטִילוּ , plur. fem. הִקְטֵלְנָה with Tseri pure. (3) *Long impure vowels for short ones ;* as גָּדוֹל , const. גְּדָל *gedhŏl ;* חָכְמָה , constr. חָכְמַת . (4) *Long impure vowels for Shevas ;* e. g. גָּלָה , fem. גָּלְתָה . It will of course be understood that *all* the long pure vowels are, from their nature, mutable.

All these changes, excepting No. 1, and the first instance in No. 3, are very frequent in Hebrew. The laws of declension, in such cases, supersede the usual laws of the vowels, applicable to other cases ; so that one can call no vowel in Hebrew *absolutely* immutable ; all being liable in certain cases to change. But *when* and *where* this happens, can be learned only by practice.

Note 1. The *composite* Shevas in a like way, are frequently exchanged for each other, in the course of declension ; e. g. נֶעֱלָם , fem.

נַעֲבָדָה; וָאֶסְרֹנִי, with suffix. וַאֲסָרֵנִי. The *A* sound is shorter than the *E* sound.

Note 2. The proper *mutable* vowels are these; viz. Qamets, Tseri, and Hholem, all long and pure; Pattahh medial and short, Seghol medial and short, Hhireq medial and short, Qamets Hhateph, and Qibbuts short, all pure. The other vowels are immutable in the sense above defined, i. e. they remain immutable, unless a particular form of a word becomes more imperious than the usual laws of the vowel-changes.]

§ 128. (*a*) *The changes of vowels for each other* are very generally, (not always), limited to the respective classes to which they belong.

A few exceptions appear; as מַד, plur. מְדִים; מוֹרָג, plur. מוֹרָגִים. So Hiph. הִקְטַלְתָּ, 2 pers. הִקְטַלְתָּה. Every language has some such anomalies. Practice only can teach how to distinguish them.

(*b*) Each long mutable vowel has one or more corresponding short ones, for which it may be exchanged; and *vice versa*. E. g.

Long pure vowels.	Corresponding short vowels.
Qamets (ָ)	Pattahh (ַ)
Tseri (ֵ)	Seghol (ֶ) / Hhireq short (ִ)
Hholem (ֹ)	Qibbuts short (ֻ) / Qamets Hhateph (ֳ)

[§ 129. *Long mutable vowels are exchanged for corresponding short ones;* (*a*) When they are in a mixed syllable on which the tone rested, and from which the tone, for some special cause, has been removed, either forward or backward.

E. g. *forwards;* as יָדָם, יָדָיִם; יָשָׁבַם, יָשָׁב; בְּזֹה, בָּזֶה; יִקְטֹל, יִקְטָלוּ; יָקְטָלְךָ *yiq-tōl-khā;* יִסְבֹּנוּ, תִּסְבָּלוּנָה; before Maqqeph, as כֹּל, כָּל־אֲשֶׁר *kōl* Nᵉ*shĕr*, § 89. With tone moved *backwards*, i. e. towards the right hand; as נַעַל, נַעֲלֵךְ; וְנָקָם וְנָקָם *vāy-yā-qōm;* בְּקָשָׁתָם, בִּקְשָׁתָם. The reason of such changes is, that long vowels cannot stand in mixed syllables, unless they are tone-syllables, § 36. Of course, when the tone is removed, they must be *shortened.*

Note. A few solitary cases are found, of *apparent* exception to this principle; e. g. 1 Sam. 17: 35, וַהֲמִיתִהוּ. But the first *Yodh* here is merely a *fulcrum*, § 64.

(*b*) When they are in a mixed syllable, which the construct state requires to be shortened.

E. g. דָּבָר *word*, but דְּבַד יְהוָה *the word of Jehovah*, where the original syllable בָר is shortened to בַר; see § 342. *b*.

(*c*) Long vowels before a Daghesh forte latent, in a a final letter (not a Guttural), when a change is required, for the most part are exchanged for an *appropriate* short vowel.

E. g. (*a*) Tseri goes into *Hhireq parvum;* as אֵם (with Dag. forte implied in the ם), אִמִּי. (*b*) Hholem into *Qibbuts short;* as חֹק, חֻקָּה; but sometimes into *Qamets Hhateph*, as עֹז, עָזִי *ōz-zī*.

Note. If the tone remains, the vowel continues long in such cases; e. g. שָׁמָּה *shām-mā*, הֵמָּה *hēm-mā*.

(*d*) A pause accent falling on final Tseri, not unfrequently shortens it into Pattahh. See § 145.]

§ 130. *Short vowels in mixed syllables become long;* (*a*) When the form of the word is in any way so changed, that they come to stand in a *simple* syllable.

E. g. שַׁד, שָׁדִי; דַּב, דָּבָה; קָטַל, קְטָלוֹ. So, of course, before a Quiescent; as מָצָא instead of מָצַא, גָּלָה instead of גָּלַה = גָּלַי.

[(*b*) When a Daghesh forte is omitted in writing, the short vowel that would stand before it becomes long; § 112. comp. § 58. § 59.

E. g. בָּרֵךְ instead of בַּרֵּךְ, בֵּרֵךְ instead of בִּרֵּךְ, בֹּרַךְ instead of בֻּרַּךְ, etc.

Note 1. Daghesh forte, *implied* in a letter at the end of a word, (it cannot be *written* in such a case, § 72), *usually* prolongs the vowel which precedes. E. g. יְגָל instead of יְגַל, אֵם instead of אִמּ, יִתְאָו for יִתְאַו *yĭth-ăvv;* but sometimes the vowel remains short, as יְגַל for יְגַל, סַב (not סָב) for סָבַב.

Note 2. In the case *b* above, the syllable with the short vowel, becoming a *simple* one by the coalescence of the implied Daghesh'd letter, the vowel must of course be lengthened, according to the rule *a* above. Before ה and ח, however, the vowel Pattahh usually remains, in such cases; but it is long, § 112. Note.

(*c*) The article prefixed to a few words, lengthens the short vowel in them.

E. g. עַם, הָעָם; הַר, הָהָר; צַר, הַצָּר; פַּר, הַפָּר; אֶרֶץ, הָאָרֶץ, Usage only can distinguish such cases.

§ 131. A Pause accent falling on a medial Pattahh or Seghol, commonly (not always) lengthens it.

E. g. בַּיִת, בָּיִת; הֶבֶל, הָבֶל. Occasionally other accents do the same; see § 149.]

Falling away of the Vowels.

§ 132. Vowels are said *to fall away*, when they are dropped and a *Sheva* takes their place.

E. g. דָּבָר, דִּבְרוֹ, where the vowel under the ד, in the first word, falls away in the second.

Note. *Apocope* of vowels is dropping them at the end of a word; as יִבְנֶה, יִבֶן, where the final quiescent long Seghol of the first word is dropped.

§ 133. *When the tone is moved forward one syllable*, (i. e. moved toward the left hand); (*a*) The penult vowel of the ground-form* falls away, if pure and mutable.

E. g. דָּבָר, דִּבְרֵי; גָּנָב, גַּנְּבִי. If the tone is not shifted, the vowel remains; e. g. גָּנַב, גַּנְּבִי.

(*b*) *If the tone is moved forward two syllables*, both the ultimate and penult vowels, if mutable, fall away.

E. g. דָּבָר, דִּבְרֵיהֶם; זָקֵן, זִקְנֵיהֶם; where both vowels of the ground form vanish. In regard to the short Hhireq which takes the place of one of them, see § 137. In regard to Sheva being inserted when the vowel is dropped, see § 52.

[§ 134. *Regimen or the construct state* (§ 332), usually occasions both the ultimate and penult vowels to fall away, if pure and mutable.

E. g. דָּבָר *word*, דִּבְרֵי יְהוָה *the words of Jehovah*. But not all vowels which *appear* to be mutable, are so; see § 20 seq. on the vowels. In particular, Tseri in participial forms, and in many others, remains unchanged by a state of regimen; e. g. קוֹטֵל, reg. the same; אֵגֶב, reg. the same; שֵׁם, reg. the same; other like forms follow the rule, e. g. בֵּן, reg. בֶּן; נַעֲקֹב, reg. נַעֲקֹב. The vowels are sometimes dubious by usage; as in פָּרָשׁ, reg. פָּרָשׁ and פָּרַשׁ.

Note. In Segholate forms, (Dec. VI. of nouns), the final vowel is merely *furtive;* so that, these nouns being monosyllabic in theory,

* The *ground-form* is the *primary* one, in number, gender, or tense, to which it belongs; the original, from which the others are derived.

regimen makes no change in their vowels. See in the Paradigm of Dec. VI.

§ 135. *Where the ground-form of a word receives an accession at the end beginning with a vowel;* (*a*) Which requires *both* consonants of its final syllable to be united with such accession in the same syllable, then the final vowel of the ground-form falls away, if mutable.

This happens most frequently in verbs; e. g. קָטַל, fem. קָטְלָה; יִקְטֹל, plur. יִקְטְלוּ; כָּבֵד, fem. כְּבֵדָה; part. pres. קֹטֵל, fem. קֹטֶלָה, plur. קֹטְלִים; in Piel, מְכַבֵּד, fem. מְכַבֶּדֶת; but also in nouns of Dec. VII., as אֵב, plur. אֵבִים.

(*b*) Also, where only the final consonant is united with an *accessory* vowel, but the penult consonant, from the nature of syllabication necessary to the form of the word, must have a *Sheva silent*, the final vowel of the ground-form falls away.

E. g. Imp. fem. קִטְלִי (not קִטַלִי), ground-form קְטַל; קִטְלוּ (not קִטַלוּ), ground-form קְטַל.

Note 1. If only the final letter of the ground-form is to be united with the *accessory* vowel, and the penult letter must retain a vowel instead of having a Sheva, then such vowel cannot fall away; e. g. דָּבָר, with suffix דְּבָרוֹ; כּוֹכָב, plur. כּוֹכָבִים.

Note 2. Usage only will enable the student readily to distinguish the cases where the rule is to be applied. We can see no reason, *a priori*, why the Hebrews might not have said, דְּבָרוֹ, as well as דְּבָרוֹ, (especially since they say קָטְלוּ, etc.); except that in this way, the method of *suffix-forms* is distinguished from that of simple declension, which marks person and number.]

Rise of New Vowels.

§ 136. We have seen, that two successive vowels may fall away (§ 133. *b.* § 134), on account of the tone being removed, or of regimen. In such cases, an impossible syllable would arise, (i. e. one with three consonants before a vowel, § 42); consequently, a *new* vowel must be inserted, in order to avoid this.

E. g. דָּבָר, constr. plur. דִּבְרֵי *dibhrē*. But this is inadmissible; see § 42. So אֲנָשִׁים, constr. אַנְשֵׁי (with one composite Sheva), would be an impossible syllable. A vowel must therefore be *supplied*.

§ 137. In case the vowels falling away leave two *simple* Shevas, the usual supplied vowel is *short Hhireq.*

E. g. דָּבָר, plur. constr. דִּבְרֵי instead of דְּבְרֵי.

§ 138. But if one of the two letters that have been deprived of their vowels, is a Guttural, then *Pattahh* or *Seghol* must be the supplied vowel.

E. g. אֲנָשִׁים, constr. אַנְשֵׁי instead of אֲנְשֵׁי; חֲלָקִים, constr. חֶלְקֵי.

[§ 139. If an accessory prefix letter with a Sheva, come before a syllable beginning with a Guttural which takes a composite Sheva, such accessory letter takes a *supplied* short vowel, which is homogeneous with the composite Sheva.

E. g. עֲבֹד, but with prefix לְ, לַעֲבֹד; אֱכֹל, לֶאֱכֹל; חֳלִי, בָּחֳלִי *bō-hh°lī.* The Futures of the verbs הָיָה and חָיָה make יִהְיֶה, יִחְיֶה; and analogous to this are the prefixes, as לִהְיוֹת, contrary to the analogy of other guttural forms.

§ 140. When in varying the forms of words it so happens, that analogically two Shevas would come under two successive letters, and the *first* of these would be a *composite* Sheva; then the corresponding short vowel is substituted for such composite Sheva.

E. g. נֶהֶפְכָה instead of נֶהֱפְכָה, which would make an impossible syllable. So פָּעָלְךָ *po-ŏl-khā* instead of פָּעֳלְךָ; יַעַמְדוּ instead of יַעֲמְדוּ. The ground of this is, that from their nature two Shevas cannot stand together, unless the first be *silent*, and the second *vocal*, except at the end of a word. But in the case above, the *first* is *vocal*, i. e. a composite one, § 46. *a*; of course the expedient of a *new vowel* must be adopted, in order to avoid an impossible syllable.]

Rise of furtive Vowels.

§ 141. As the Hebrews rarely admit two consonants after a vowel, in the same syllable (§ 42); so, to avoid this, they supply a *furtive* vowel, in most cases where such a concurrence would otherwise take place. This vowel is commonly *Seghol short;* but under words having a penult Guttural, it is *Pattahh short;* with a penult Yodh, it is *short Hhireq.*

E. g. מֶ֫לֶךְ instead of מַלְךְ, סֵ֫פֶר for סֵפְרְ, נַ֫עַר for נַעְרְ, בַּ֫יִת for בַּיְתְ. See on Dec. VI. § 359, and also § 283. 3. *γ*. on the Segholate forms of verbs.

[Note 1. The 2 pers. fem. sing. Praet. in verbs Lamedh Guttural, takes Pattahh *furtive;* e. g. שָׁמַ֫עַתְּ instead of שָׁמַעְתְּ, in order to ease the pronunciation, § 69.

Note 2. All words having a *furtive* vowel are *Milel*, i. e. accented on the *penult.* In this way they are distinguished from the few forms that resemble them, in the final vowel, but are accented on the ultimate; e. g. בָּבֶ֫ל, בַּרְזֶ֫ל, etc. Comp. § 100. *a.*]

Euphonic changes of the Vowels.

[§ 142. These are various. (*a*) A Guttural with Qamets, seldom admits a Qamets or Pattahh immediately before it, but exchanges them for a Seghol; e. g. הֶהָרִים instead of הָהָרִים, אֶחָיו for אַחָיו; פֶּחָה for פַּחָה, מֶה־אָנֹכִי for מָה־אָנֹכִי.

Note. The rule is not uniform. Such cases occur, as הָהָר, הָאָ֫רֶץ, הָעָם, etc. The word וָעֶד is anomalous, being put for וָעָד or וָעֶד. The practice of the rule is occasionally extended, to cases where the Gutturals are not present; as עַד־מֶה כְבוֹדִי, where מֶה stands for מָה; also to Gutturals not pointed with Qamets; as הֶחֱדָשִׁים for הָחֳדָשִׁים, *hā-h°dhā-shīm.*

(*b*) In mixed syllables, losing their tone, Seghol in some cases takes the place of Pattahh; e. g. יָ֫ד, יֶדְכֶ֫ם for יַדְכֶם; אֲכֶלְךָ֫ for אֲכַלְךָ֫. The reason of this is, that Pattahh is better adapted to a mixed syllable with the tone; Seghol, to one without it. Consequently,

(*c*) In a tone-syllable, we sometimes find Pattahh instead of Seghol; e. g. זָקֵ֫ן, const. זְקַ֫ן, not זְקֵ֫ן. See Dec. V. of nouns, Parad.

(*d*) A furtive vowel, at the end of words, causes the preceding vowel, if mutable, to conform. E. g. *Qamets;* as חוֹתֶ֫מֶת instead of חוֹתָ֫מֶת. *Pattahh;* as מֶ֫לֶךְ for מַ֫לֶךְ. *Tseri;* as גְּבֶ֫רֶת for גְּבֵ֫רֶת. So in verbs, וַיֶ֫גֶל for וַיַּ֫גֶל, חֶ֫רֶף for חַרְף. In Gutturals, מוֹדַ֫עַת for מוֹדָ֫עַת.

(*e*) Anomalous changes of the vowels occasionally occur; probably to mark the *peculiar* pronunciation of certain words. E. g. (1) Long vowels are put for short ones before the composite Shevas; as תִּהֲלַךְ for תַּהֲלַךְ, הֵעֲלָה for הֶעֱלָה, הֹעֲלָה for הָעֳלָה. (2) Short vowels for long ones; as אֶחֱרוּ for אֵחֲרוּ, יֶחֱמוּ for יֵחֲמוּ. (3) Long vowels are put for short ones arising out of composite Shevas; as תְּאֵחֲבוּ for תֶּאֱהְבוּ, תְּאָכְלֵהוּ for תַּאַכְלֵהוּ.

All these under *e* are very unfrequent; and it is difficult to decide, whether they should be attributed to mere accidental euphony, to negligence in transcribing, or to a principle of the language.

Vowels changed by Accents.

§ 143. Pause accents, (and sometimes others, see § 149), not only occasion a shifting of the tone-syllable of words (§ 100. *l*), but very frequently occasion a change in the quantity of vowels; usually *lengthening* short vowels, but sometimes *shortening* long ones.

§ 144. I. *They lengthen short vowels;* changing Pattahh and Seghol (when used for Pattahh, § 142. *d*), into *Qamets;* and Qamets Hhateph into Hholem.

E. g. מַ֫יִם, מָ֫יִם; קָטַל, קָטָ֫ל; מֶ֫לֶךְ (for מַ֫לֶךְ, § 142. *d*), מָ֫לֶךְ. So where they shift the tone also; as אַתָּה, אָ֫תָּה; עַתָּה, עָ֫תָּה. So וַיָּ֫מָת *văy-yā-mŏth*, וַיָּמֹ֫ת.

Note 1. The *praepositive and postpositive* accents (§ 95), may affect vowels without standing on them, in the same manner as other accents which are placed on them; e. g. מֶ֫לֶךְ (instead of מָ֫לֶךְ) with Tiphha *anterius*, Ps. 97: 1; יִשְׁכָּבוּ֫ (instead of יִשְׁכְּבוּ) with Segholta on the ultimate; see § 146.

[§ 145. II. *They shorten long vowels.* Verbs in pause* frequently exchange Tseri ultimate for Pattahh.

E. g. הֵפֵר, הֵפַ֫ר; קָמֵל, קָמַ֫ל; יִגָּמֵל, יִגָּמַ֫ל; יֵלֵךְ, יֵלַ֫ךְ. So with verbs, when they have suffixes; as אֲמִילֵם, אֲמִילַ֫ם; יְחִיתֵן, יְחִיתַ֫ן. But the cases are numerous, in which rule II. does not have any influence. The whole thing is mere *arbitrary* euphony.

§ 146. A pause-accent on a word, which by declension has dropped the final vowel of the ground form (§ 135), restores that final vowel, and also lengthens the same if it be short.

This takes place, (*a*) When such accent falls on the *restored vowel;* as יָרְאָה, יָרֵ֫אָה, ground-form יָרֵא; טָמְנוּ, טָמְנ֫וּ, ground-form טָמַ֫ן; יִקְטְלוּ, יִקְטְל֫וּ, ground-form יִקְטֹל; יִשְׁמְעוּ, יִשְׁמָ֫עוּ, ground-form יִשְׁמַ֫ע. (*b*) When it falls on the succeeding syllable; as יְרַקְּדוּן, instead of יְרַקְדוּן, Joel 2: 5; יִדְחָקוּן instead of יִדְחֲקוּן, Joel 2: 8; יֵלְכוּן instead of יֵלְכוּן, Joel 2: 7.

N. B. Both of these usages are very often neglected.

§ 147. Pause accents, falling on those persons of verbs לה״ (properly לי״, § 280), which drop a letter and a vowel, restore the letter as well as the vowel dropped, and affect the vowel, as in the foregoing section.

* A word or syllable is said to be *in pause*, when a pause-accent rests upon it.

E. g. נִטּוּ, נִטָּיוּ, ground-form נָטָה = נָטַי; בְּעוּ, בְּעָיוּ, from בָּעָה = בָּעַי, § 280. Note.

§ 148. *Where no vowel has been dropped*, a pause-accent (*a*) Falling on *simple* Sheva penult, puts Seghol in its place.

E. g. שְׁכֶם, שֶׁכֶם; מַלְכְּךָ, מַלְכֶּךָ.

(*b*) Falling on a composite Sheva penult, substitutes the corresponding long vowel.

E. g. אֲנִי, אָנִי; חֲלִי, חֹלִי; cases with (ֵ) do not occur. But the practice is not entirely uniform; e. g. עֲדִי, עֶדִי; חֲצִי, חֵצִי.

§ 149. *General Remark.* The effect of pause-accents is not uniform. In a great number of cases, no change is occasioned by them. On the other hand, most of the *Disjunctive* accents, and even several of the *Conjunctives*, not unfrequently produce the same effect in prolonging syllables, as the Pause-accents. For example, (*a*) *Disjunctives;* רָכְשׁוּ, רָכָשׁוּ; טָמְנוּ, טָמָנוּ; שִׁמְעָה, שְׁמָעָה; בְּעוּ, בְּעָיוּ; יְרַנְּנוּ, רַנֵּנוּ Ps. 5: 12. etc. (*b*) *Conjunctives;* as תְּהָתְלוּ, תְּהָתֵלוּ; גְּשׁוּ, גֵּשׁוּ; בִּרְכָתְךָ, בִּרְכָתֶךָ; חָסְיָה, חָסָיָה, etc. The entire want of any *regular* system, in regard to the influence of the accents over the vowels, shews very clearly, that such influence belongs only to the *occasional* method of reading certain passages or words, and not to the *essential* mutations of the language itself.]

Vowels changed by accession and transposition.

[§ 150. Forms of verbs ending in וּ, receiving an accessory pronoun beginning with a consonant, and not having the tone upon it, drop the first vowel of the ground-form, if it be mutable, and restore the second, which had been dropped by declension, and (if it be short) lengthen it.

E. g. עָזַב, plur. עָזְבוּ, with suffix עֲזָבוּנִי; so יִמְצְאוּ, יִמְצָאוּנִי; שִׁמְעוּ, שְׁמָעוּנִי.

§ 151. *Transposition is only occasional and euphonic.* It belongs not to the rules of language. Instances of it are such as the following, viz. יָחֹנְךָ for יְחָנְךָ, בָּהְשַׁמָּה for בְּהָשַׁמָּה, etc.]

Vowels changed by position.

[§ 152. The *prefixes* to words, consisting of one letter, vary their vowels, according to the nature of the words to which they are attached. Thus,

(*a*) *The article* הַ (for הַל § 162) has, (1) Usually, Pattahh followed

by Daghesh forte; e. g. הַנָּחָשׁ = הַל נָחָשׁ. (2) Before the Gutturals א, ע and ר, it takes Qamets; as הָאִישׁ, הָעַיִן, הָרֹאשׁ. (3) Before ה and ח, Pattahh long is the more usual vowel; as הַהֹלֵךְ, הַחֹשֶׁךְ. (4) Before all the Gutturals, when they have a Qamets under them, the article usually takes Seghol; see § 142. *a*. (5) The Daghesh after the article is not only omitted before the Gutturals and Resh (§ 111), but usually omitted, also, before words beginning with מְ and יְ having a simple Sheva; e. g. הַמְכַסֶּה for הַמְּכַסֶּה, הַיְאֹר for הַיְּאֹר.

Note. When the article is preceded by the particles, בְּ, כְּ, לְ, it frequently suffers *syncope* (§ 108. *b*), and gives up its vowel to the particles; as בַּשָּׁמַיִם for בְּהַשָּׁמַיִם, כָּעָם for כְּהָעָם, לֶהָרִים for לְהֶהָרִים. But on the contrary, it frequently resists syncope; as לְהָעָם, etc.

(*b*) *The particles* בְּ, כְּ, לְ, are appropriately pointed with Sheva simple. But, (1) Before the *composite* Shevas, they take the corresponding medial vowel; e. g. בַּחֲרוֹן, לָחֳלִי *l°-hh°li*, etc. (2) Before accented syllables, they usually take Qamets; as לָמוּת, לָגֶשֶׁת, לָכֶם. But this is confined chiefly to forms of the Inf. mood not in regimen; to pronouns; and to tone syllables at the end of a verse, or of a disjunctive clause. In other cases, the usual punctuation is Sheva.

(*c*) *The conjunction* וְ is appropriately pointed with a Sheva simple. But, (1) Before Gutturals with a composite Sheva, it takes the corresponding medial vowel; as וַעֲבֹד. (2) Before א which would regularly have a composite Sheva, it *sometimes* takes a corresponding contracted vowel in which א quiesces; as וֵאלֹהִים for וֶאֱלֹהִים, see § 119. *c*. 1. (3) Before a *tone-syllable* it frequently takes *Qamets;* as דּוֹר וָדוֹר, וָפַחַת. The usual cases of this nature, are before a *Disjunctive* accent; before a *Conjunctive* one, ו retains Sheva. (4) Before a Sheva vocal either simple or composite, under a letter not a Guttural, and also before ב, מ, פ, it takes Shureq; as וּלְכֹל, וּזָהָב, וּצָעָקִי, וּבַיִת, וּמֶלֶךְ, וּפַרְעֹה. (5) Before Yodh with Sheva, it takes long *Hhireq;* as וִיהִי, וִימֵי. (6) Before the verbs הָיָה and חָיָה, it sometimes takes short Hhireq or Seghol; as וִהְיִיתֶם, וִחְיוּ, וֶהְיֵה.

(*d*) *The interrogative* הֲ changes its usual punctuation, (1) Before Sheva simple, it takes Pattahh; as הַכְזוֹנָה. (2) Before Gutturals with Qamets, it takes Seghol; as הֶחָכָם, *is he wise?* (3) Before Gutturals without Qamets, Pattahh and sometimes Qamets; הַאֵלֵךְ, *shall I go?* הָאַתֶּם *vos ne?* (4) It sometimes imitates the punctuation of the article before a letter with Sheva; e. g. הַכְּתֹנֶת *an tunica?* הַדְּרָכַי *viaene meae?* And even before a letter with a vowel, although very rarely; as הַיִּיטַב *an bonum erit?*]

PART III.

GRAMMATICAL STRUCTURE AND FORMS OF WORDS.

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§ 153. *Radical Words.* The Hebrew and its cognate languages, in their present state, exhibit a surprising degree of regularity and uniformity, in the construction and sound of the radical words. This circumstance forms a broad line of distinction between them and all the western languages. Almost all radical words, which with few exceptions are verbs, consist of only three letters usually forming two syllables; as מָלַךְ *he reigned*, אֶרֶץ *the earth*. From such triliteral roots are derived the various forms of nouns and verbs, which are used to express case, number, gender, person, tense, etc. and the different forms of nouns, adjectives, particles, etc. From this *general* principle of derivation as to nouns, etc. (which was commonly represented by the older grammarians as *universal*), are to be excepted, perhaps, a few words, which constitute the names of familiar objects; e. g. אָב *father*, אֵם *mother*, יָד *hand*, etc. A few particles and primitive pronouns also are *biliteral* in their root, and perhaps not derived from any *triliteral* word.

§ 154. *Conformity to the same principles.* So extensively, in Hebrew, is the principle of inflection grounded on derivation from a triliteral root, that nouns which are primitive and biliteral, conform to the common laws in their declension; i. e. they are treated as though they were derived from triliteral roots. Thus אֵם by inflection becomes אִמִּי = אִמְמִי, as if derived from אָמַם; although אֵם seems to be a primitive.

§ 155. *Biliteral roots.* From some appearances in the Hebrew language, it is probable that originally it contained a greater number of biliteral roots, than at present; and that its triliteral forms were, in many instances, constituted by doubling the second radical of the root, or adding to it one of the vowel-letters, or the semi-vowel Nun. E. g. טָבַב and טוֹב *to be good*, common root טב. נָפַח and פוּחַ *to blow*, common root פח. דָּכָא, דּוּךְ, דָּכַךְ, דָּכָה *to thrust down*, common root דך.

In like manner, there are a considerable number of words in the Hebrew and its cognate dialects, in which two of the radicals are the

same, while the third is quite different, and yet the meaning of all the words remains the same. E. g. The verb signifying *to lick*, is either לָטַשׁ, לָטַב, לָטַם, לָטַם, לָטַף, לָטַשׁ, or לָטַק; the letters לט being uniform in all.

But if biliteral roots were originally more numerous than at present, they had conformed to the common laws of the language at least as early as the written Hebrew now extant; since the written language every where presents the triliteral forms, as principally constituting the radical words.

§ 156. *Quadriliteral and quinqueliteral roots* are very rare in the Hebrew; such as כַּרְמֶל *a fruitful field*, בִּרְעֵם *to devour*, שַׁלְאֲנַן *to be quiet*. Those which exist, are formed by the addition or insertion of a letter or letters, to lengthen the triliteral root; in the same manner as triliterals are formed from biliterals, as described above in § 155.

§ 157. The parts of speech in Hebrew are, *the article, pronoun, verb* (including the *participle*), *noun, adjective, adverb, preposition, conjunction, and interjection;* which will be treated of in their order.

§ 158. *The proportional number of roots*, in the various parts of speech in the Hebrew, may be thus arranged. (*a*) The verb is altogether most frequently primitive. (*b*) Only a small number of nouns are primitive. (*c*) The original pronouns, personal, demonstrative, etc. are all primitive. (*d*) Particles are some of them primitive, and some are derived from other parts of speech. The Hebrew has very few particles.

Grammatical structure of words.

§ 159. There are two ways in which case, number, gender, person, tense, &c. may be expsessed in any language. *First*, by the inflection of the original words or ground-forms; and *secondly*, by affixing other words or particles, which serve to express relation. The Hebrews, as the sequel will shew, made use of both these methods.

§ 160. *Composite words*, i. e. compound verbs, nouns, etc. which the Greek, Latin, and other western languages exhibit, are not usual in the Hebrew. Words properly *composite* are found in Hebrew, almost exclusively in proper names; where, however, they frequently occur.

§ 161. The Hebrew also differs from the languages of the west, in the mode of writing many of its particles, and the oblique cases of personal pronouns. These, instead of standing by themselves, are commonly united with the verbs, nouns, etc. to which they belong, or on which they depend, so as to form with them but one word.

OF THE ARTICLE.

§ 162. The Hebrew has but one article, viz. הַ, commonly written ה׳. It corresponds in a good degree, but not universally, with the definite article *the* in English.

§ 163. In writing, the *Lamedh* of the article הַ is always assimilated to the first letter of the noun to which it is prefixed, and expressed by a *Daghesh forte* in that letter, or by some equivalent.

E. g. הַמָּטָר *the rain*, instead of הַ מָּטָר; הָאָדָם *the man*, instead of הַ אָדָם, etc., § 107. I. *b*. § 111. For the various pointing of the article, see § 152. *a*.

Note. That the original form of the article was הַל, seems probable from the form of the Arabic article, אַל, whose ל is frequently assimilated, in the same manner as the Hebrew. The only difference is, that in Hebrew the assimilation, or some equivalent for it, is *universal;* in Arabic, it is usual only before the *solar* letters.

OF PRONOUNS.

§ 164. I. PRONOUNS PERSONAL. The Hebrew is rich in personal pronouns; not only distinguishing the masc. and fem. of the 2d and 3d persons, when they stand as the subjects of verbs, but possessing forms appropriate to the oblique cases which follow verbs, nouns, or particles.

The following table exhibits the Nominative case, or *ground-form*, of all the personal pronouns.

	Singular.			Plural.		
com.	*I*,	אֲנִי,	אָנֹכִי	*We*,	אֲנַחְנוּ,	אָנוּ נַחְנוּ.
mas.	*thou*,	אַתָּה,	אַתְּ	*ye*,	אַתֶּם.	
fem.	*thou*,	אַתְּ,	אַתִּי	*ye*,	אַתֶּן,	אַתֵּנָה.
mas.	*he*,	הוּא,		*they*,	הֵם,	הֵמָּה.
fem.	*she*,	הִיא,	הִוא (hī)	*they*,	הֵן,	הֵנָּה.

[§ 165. (*a*) In *pause*, the pronouns assume the forms, אָנֹכִי, אַתָּה, אַתְּ, etc., § 144. (*b*) The א in הוּא, הִיא, (הִוא *hī*), is *paragogic*, § 125. *a*. and *otiant*, § 57. (*c*) The form נַחְנוּ seldom occurs; אָנוּ,

only in Jer. 42: 6. (*d*) In אַתֵּנָה, הֵמָּה, הֵנָּה, the ָה is *paragogic*, § 125. *b*. (*e*) The forms אַתָּה, אַת, אַתִּי (*ăt*), אַתֶּם, אַתֵּן, are probably for אַנְתָּה, אַנְתְּ, אַנְתִּי, אַנְתֶּם, אַנְתֶּן, § 107. *a*. (*f*) הִוא (*hī*), is anomalous, (probably the older form of the pronoun); the marginal reading or Keri (§ 103) always supplying the form הִיא, as a correction. It is found only in the Pentateuch.

Note. The ground-forms of the pronouns above, though generally designating only the Nominative case, do sometimes stand in other cases, § 468.]

§ 166. The *oblique* cases of personal pronouns, in Hebrew, are represented by fragments of primitive pronouns united with verbs, nouns, and particles, so as to make one word, instead of being written separately as in the western languages.

For an account of these *pronominal Suffixes*, as appended to the above mentioned classes of words respectively, see for verbs § 309 seq., for nouns § 336, for adverbs § 405, for prepositions § 408, and for interjections § 410.

§ 167. II. PRONOUNS DEMONSTRATIVE. Of these there are but few in the Hebrew, viz.

Singular.				Plural.	
Masc. זֶה,	fem. זֹאת,	com. הַלָּז,	*this.*	Com. אֵלֶּה	*these.*
הַלָּזֶה,	זוֹ,	זוּ,	*this.*	אֵל	*these.*

Note. The *usual* forms are those in the first line; those in the second, are *unusual*. For זֹאת, the form זֹה is sometimes used; once הַלֵּזוּ, Ezek. 36: 35.

§ 168. III. PRONOUNS RELATIVE. The only proper one is אֲשֶׁר, *who, which, what*, of every gender and number.

[Note. This pronoun is contracted mostly in the later Hebrew, by dropping the א (§ 108. *a*), and assimilating the ר (§ 107. *c*); as שֶׁלֹּא instead of אֲשֶׁר לוֹ. The שׁ (the *apocopate* form) has various pointing, according to the nature of the word which follows; e. g. שֶׁ׳, שַׁ׳, שָׁ, שְׁ, as שְׁהֵם Ecc. 3: 18.

§ 169. The *demonstratives*, זֶה and זוּ, are occasionally employed as *relatives*.]

§ 170. IV. PRONOUNS INTERROGATIVE. These are two, viz. מִי *who*, and מָה (מַה, מֶה) *what*.

Note. Before a Daghesh *euphonic*, the form מַה is used, as מַה־לְּךָ; before a Guttural with Qamets, מָה, as מָה אָנֹכִי.

OF VERBS.

§ 171. *Classification.* They are distributed into (*a*) *Primitive*, i. e. underived from any other words; e. g. מָלַךְ *to reign*,* יָשַׁב *to sit*, and so of most of the Hebrew verbs. (*b*) *Derivative*, i. e. such as come from primitives by the accession of formative letters. Such are all the conjugations of verbs excepting the first or *Kal*. (*c*) *Denominative*, i. e. those which are formed from nouns, (*de nomine*); e. g. אָהַל *to live in a tent*, from אֹהֶל *a tent*.

Note. These divisions concern the *origin* of verbs, but not the mode of inflection. A great number of verbs is comprehended in the class *b*, while very few belong to the class *c*.

§ 172. *Inflection.* In respect to *inflection*, verbs are divided into *regular* and *irregular*. *Regular verbs* are those which are analogous in their inflections, and preserve through all their changes their original *triliteral* root. *Verbs irregular* are either pluriliteral, or those which drop or assimilate one or more of their radical letters.

§ 173. *Conjugation.* (*a*) The term *conjugation*, in grammars of the Greek, Latin, and some modern languages, is employed to denote different classes of verbs, which are distinguished from each other by certain peculiar characteristics of form or inflection, and which are therefore said to belong to the first, second, third, etc. conjugation. In this sense, the Hebrew might be said to have several conjugations; but this word is not so used by Hebrew grammarians.

(*b*) In Hebrew grammar, the word *conjugation* is applied to *different forms of the same verb*, and corresponds in some degree with the term *voice* in Greek grammar, although it is employed in a much more extensive sense. The passive and middle voices, in Greek, exhibit the original idea of the verb under certain modifications, or with some additional shades of meaning. So the property of all the conjugations in Hebrew, is *to vary the primary meaning of the verb*, by uniting with it an *accessory* signification. The Hebrews were thus enabled to express, by means of their conjugations, all those various modifications and relations of verbs, which, in most other languages, are expressed either by composite verbs, or by several words.

Note. The most convenient arrangement is, to make as many conjugations as there are forms of verbs, original and derived. These are presented to view in the following section.

* Literally, *he reigned*. The Infinitive in English is used in this work, merely for the sake of brevity, in preference to the Preter which would exactly correspond to the Hebrew root.

§ 174. THE USUAL CONJUGATIONS of the verbs are as follows,

ACTIVE.		PASSIVE AND REFLEXIVE.	
Name.	Form.	Name.	Form.
1. Kal	קָטַל	2. Niphal	נִקְטַל
3. Piel	קִטֵּל	4. Pual	קֻטַּל / קָטַל
5. Hiphil	הִקְטִיל	6. Hophal	הָקְטַל / הָקְטַל
7. Hithpael	הִתְקַטֵּל		

[§ 175. PECULIAR CONJUGATIONS. The conjugations frequent only in certain classes of verbs, are,

(*a*) 1 Poel סוֹבֵב. 2 Poal סוֹבַב. 3 Hithpoel הִתְגּוֹלֵל.

These conjugations are found in the class named *Ayin doubled* (עִ״ע), and very rarely appear in any other. They take the place of Piel, Pual, and Hithpael, as these appear in regular verbs; see § 262.

(*b*) In verbs *Ayin Vav* (עִ״ו § 269), forms similar in appearance are common substitutes for the regular Piel, Pual, and Hithpael; viz. 1 Polel קוֹמֵם. 2 Polal קוֹמַם. 3 Hithpolel הִתְקוֹמֵם.

Note. Although the appearance is the same, in the two classes, *a* and *b*, yet the mode of formation is very different. E. g. סוֹבֵב, etc. comes from the root סָבַב, and is formed *by inserting* ו *between the two first radicals;* while קוֹמֵם, etc. comes from קוּם, and is formed by *doubling the last radical.* Most of the lexicons and grammars name the class *b*, Pilel, Pulal, etc., because, in regular verbs, the shape of these conjugations would be like קִטֵּל, קֻטַּל, etc. But as these conjugations scarcely have an existence in regular verbs, (and have not even a similar corresponding one in the Arabic, excepting the very rare and peculiar conj. IX. and XI.), so it is much better, for the sake of perspicuity, to name them as I have done here. *A potiori nomen fit;* a good rule in making out artificial denominations of this nature.

§ 176. UNUSUAL CONJUGATIONS. Most of these are of very rare occurrence; and several of them occur not more than two or three times, in the whole Scriptures. They are as follows; viz.

1. *Hothpaal* or *Huthpaal*, הָתְקַטַּל, both passive forms of Hithpael. Comp. Pual in § 174. They are of very rare occurrence.

(2) *Pilel* active, and *Pulal* passive, קִטְלֵל, קֻטְלַל, (comp. § 175. *b.* Note), occurring only in five or six cases, in regular verbs.

(3) *Pilpel* active, and *Polpal* passive, formed out of verbs עֹ׳ and עוֹ׳, by repeating the first and last radicals; e. g. from גָּלַל comes גִּלְגֵּל, גָּלְגַּל; from כּוּל, כִּלְכֵּל and כָּלְכַּל. These are equivalent to the forms, from the same verbs, described in § 175. *a. b.*

(4) A form *Tiphel* seems to have been in existence; e.g. תַּחֲרֶה from חָרָה, תִּרְגֵּל, from רֶגֶל. Once we have a *Pεoel* form; e.g. in הֲצוֹצֵר.

Note. Some others are made by some grammarians; but they are disputed ones, and it is of little or no importance to the student to insert them here, as his lexicon will give him the requisite information.

§ 177. PLURILITERAL VERBS, i. e. whose root consists of more than *three* letters, take the following forms; viz. כִּרְסֵם, פַּרְשֵׁז, שַׁאֲנַן, active; כֻּרְבַּל, רֻטְפַשׁ, חֳמַרְמַר, passive.]

§ 178. No one verb in Hebrew exhibits all the conjugations above mentioned; and very few exhibit all the *usual* ones in § 174. Neither does the active or passive meaning *always* attach to the forms, under which it is ranged; as will be seen in the sequel. *Predominant* usage directs the classification of the respective conjugations.

§ 179. The names of all the derived conjugations are borrowed from the various forms of the verb פָּעַל, which the old grammarians used in constructing the paradigms; and are merely the modes of pronouncing those several forms. The first conjugation is called קַל *Qăl*, or, (as it is usually written,) *Kăl*, i. e. *light*; because it is not, like the derived forms, increased by the addition of any letter to the root. The other names are formed thus; נִפְעַל *Nĭph-yăl*; פִּעֵל *Pî-yēl*, Daghesh forte being excluded by the Guttural; פֻּעַל *Pû-yăl*, Daghesh being excluded; הִפְעִיל *Hĭph-yīl*; הָפְעַל *Hŏph-yăl*; הִתְפַּעֵל *Hĭth-pâ-yēl*, Daghesh excluded; and so of the unusual conjugations.

§ 180. The third person singular, of the Praeter tense in *Kal*, is regarded as the root of all verbs; one class (verbs עוֹ׳) excepted, whose root is the triliteral Infinitive, as קוּם.

§ 181. (*a*) KAL is generally *active*; but it may be either *transitive* or *intransitive*.

(*b*) The root has three different forms, distinguished by the final vowels, Patthah, Tseri, and Hholem.

E. g. פָּקַד *to visit*, זָקֵן *to be old*, and יָגֹר *to fear*.

Note 1. The form with final Pattahh is generally *active*, and *transitive*; but sometimes it is *intransitive*, as גָּדַל *to be great*. The other two forms are usually *intransitive*, but sometimes otherwise.

Note 2. Some verbs in *Kal* have a *passive* meaning; e. g. שָׁבַן, *to inhabit* and *to be inhabited*; עָלָה *to elevate*, and *to be elevated*.

§ 182. (*a*) NIPHAL is formed by prefixing Nun to the ground-form of the verb, and dropping the first vowel of the same; e. g. קָטַל, נִקְטַל.

Note. The real prefix seems to be הִנְ; (in Arabic, it is אִנְ). In the Infin. this developes itself; e. g. הִקָּטֵל = הִנְקָטֵל, Nun being *assimilated* in the first form, § 107. *a*. The appropriate pointing of the prefix Nun, in the Praeter, would be Sheva (נְ); but short Hhireq is necessarily substituted for it, § 137, or an equivalent vowel in case the first radical is a Guttural, § 138.

(*b*) *Significations of Niphal.* (1) It is *passive* of Kal, when Kal is transitive. (2) *Passive* of Piel, or of Hiphil, when they are transitive and Kal is intransitive. (3) It is often a *reflexive* form, corresponding to the middle voice of the Greeks; as הִשָּׁמֶר *watch thyself*, נִשְׁאַל *he asked for himself*. These are the *usual* meanings.

(4) It also has an *intransitive* sense, and often expresses passion or affection; as נֶחֱלָה, *he was sick*, Kal, חָלָה the same; נֶאֱנַח *to sigh*. (5) To shew one's self as doing a thing, or as suffering it to be done; e. g. נִכְבַּד *to shew one's self honourable*, נִגַּע (= נִתְנַגַּע) *to exhibit one's self as smitten*, נֶעְתַּר *to suffer one's self to be entreated*. (6) To express reciprocal action; as נִשְׁפַּט *to contend*, viz. with another; נִלְחַם *to fight*, viz. with an enemy; נוֹעַד *to confer with*, viz. another.

Note. It is often used in such a connexion, that it must be translated by a corresponding verb having *can, may, must, ought, could, would, should*, etc. before it; e. g. Gen. 6: 21. 16: 10. 20: 9, etc.

§ 183. (*a*) PIEL is characterised by its doubling the middle radical; as קִטֵּל.

Note. In case the middle radical is a Guttural, and cannot take a Daghesh forte, the preceding vowel is prolonged, as a compensation, (§ 111. § 112); e. g. בָּרֵךְ for בֵּרֵךְ, etc.

(*b*) *Significations of Piel.* (1) It is *causative* of Kal; e. g. אָבַד *to perish*, אִבֵּד *to cause to perish*. This is the predominant meaning.

(2) To let any thing or person be or do thus and so; to regard or exhibit it or him, as being or doing thus and so; e. g. חִיָּה *to let one live*; צִדֵּק, *to shew* or *pronounce one to be just*; טִמֵּא, *to pronounce one unclean*. (3) It is *intensive* of Kal; e. g. שָׁאַל *to ask*, שִׁאֵל *to beg*; שָׁבַר *to break*, שִׁבֵּר *to dash in pieces*. (4) It has a *privative* sense; e. g. נָכַר *to know*, נִכֵּר *to misapprehend*; Hiph. הִשְׁרִישׁ *to take root*, Piel. שֵׁרֵשׁ *to root out*. (5) It often agrees, in signification, with Kal *transitive*; seldom has it an *intransitive* meaning.

§ 184. PUAL is simply the *passive* of Piel, and is characterised by a Daghesh in the middle radical, (or a compensation for it when it is excluded), and by Qibbuts short or Qamets Hhateph in the first syllable; e. g. קֻטַּל, or קָטַל *qŏttāl*.

§ 185. (*a*) HIPHIL prefixes *He*, and inserts *Yodh*, before the two last radicals; e. g. קָטַל, Hiph. הִקְטִיל.

(*b*) *Significations of Hiphil.* (1) It is causative of Kal; as קָדַשׁ *to be holy*, הִקְדִּישׁ *to make holy*. This is the *usual* meaning.

(2) Not unfrequently is Hiphil used in the same sense (transitive and intransitive) as Kal; e. g. הִשְׁחִית *to corrupt*, הִשְׁקִיט *to be quiet*, הִלְבִּין *to be white*.

Note. Seldom are Piel and Hiphil, of the same verb, both used in a *causative* sense. When both are employed, it is generally with some shade of difference in their signification; e. g. כִּבֵּד *to honour*, הִכְבִּיד *to render powerful*.

§ 186. HOPHAL is characterised by ה prefixed to the root, followed by the vowel Qamets Hhateph or short Qibbuts; e. g. הָקְטַל, or הָקְטַל.

It is usually the *passive* of Hiphil; but it occasionally has an intransitive meaning, as Fut. Hoph. יוּכַל *he shall be able*, from יָכֹל.

§ 187. (*a*) HITHPAEL prefixes הִתְ to the Inf. form of Piel; e. g. Inf. Pi. קַטֵּל, Hith. הִתְקַטֵּל.

[(*b*) The characteristic הִתְ undergoes several mutations, when it comes before the Sibilants, or the cognate letters. E. g.

(1) Before a Sibilant, the ת changes places with it; as in the following examples; viz.

E. g.	ס	Kal	סָבַל	Hithpa.	הִסְתַּבֵּל	instead of	הִתְסַבֵּל
	שׁ	—	שָׂגַב	—	הִשְׂתַּגֵּב	—	הִתְשַׂגֵּב
	שׁ	—	שָׁמַר	—	הִשְׁתַּמֵּר	—	הִתְשַׁמֵּר
	צ	—	צָנַע	—	הִצְטַנֵּעַ	—	הִתְצַנֵּעַ

In the latter case (צ), the ת is not only transposed, but changed into its cognate ט. This case, however, is very unfrequent in Hebrew, though common in the cognate languages.

(2) Before a cognate letter, the ת is more commonly *assimilated*.

E. g.	דַּבֵּר	instead of	הִתְדַּבֵּר	from	דָּבַר
	דִּשְׁדֵּר	—	הִתְדַּשְׁדֵּר	—	דָּשַׁר
	הִתַּמֵּם	—	הִתְתַּמֵּם	—	תָּמַם

(3) The same usage of *assimilation* is *occasionally* extended to some other letters; e. g.

With ז,	as	הִזַּכּוּ	instead of	הִתְזַכּוּ	from	זָכָה
— כ,	as	הִכַּסֵּה	—	הִתְכַּסֵּה	—	כָּסָה
— נ,	as	הִנַּבֵּא	—	הִתְנַבֵּא	—	נָבָא
— ר,	as	אֵרוֹמֵם	—	אֶתְרוֹמֵם	—	רוּם(§110.)
— שׁ,	as	תִּשּׁוֹמֵם	—	תִּתְשׁוֹמֵם	—	שָׁמַם]

(c) *Significations of Hithpael.* (1) It is *reflexive* of Piel; as קַדֵּשׁ *to sanctify*, הִתְקַדֵּשׁ *he sanctified himself.* (2) It signifies to make one's self be or do, or to exhibit one's self as being or doing, that which the verb in its ground-form signifies; e. g. הִתְחַכֵּם *to show one's self cunning*, from חָכַם *to be wise;* הִתְגַּדֵּל *to behave one's self proudly*, from גָּדַל *to be great;* הִתְחַלָּה *to represent one's self as sick*, from חָלָה *to be sick.* Also with some slight modifications, as הִתְחַכֵּם *to think one's self wise*, from חָכַם *to be wise;* הִתְחַפֵּשׂ *to make one's self to be sought*, i. e. *to conceal one's self*, from חָפַשׂ *to seek;* הִתְחַנֵּן *to ask favour for one's self*, properly *to make one gracious*, from חָנַן *to be gracious.* These are the leading significations.

(3) It is sometimes the passive of Piel; as פַּקֵּד *to number*, הִתְפַּקֵּד *to be numbered.* (4) It is also intransitive; as הִתְאַנֵּף *to be angry.* (5) It is not unfrequently active and transitive; as הִשְׁתַּמֵּר *to keep* or *observe*, viz. laws, statutes, etc.

Unusual Conjugations.

[§ 188. Poel, Poal, and Hithpoel, are merely substitutes for the Daghesh'd conjugations, § 175. *a;* as are also Polel, Polal and Hithpolel, § 175. *b;* and likewise Pilel and Pulal, § 176. 2.

Note. When the regular Piel, Pual, etc. of verbs ע״ע and ע״ו are employed, together with the forms just mentioned, there is generally some slight distinction of meaning between them, such as is described in § 185. *b.* Note.

§ 189. Pilpel and Polpal are only another form for Piel and Pual, § 176. 3.

§ 190. Hothpaal and Huthpaal agree in meaning with Hithpael, when it is used in a *passive* sense.

Note. The other unfrequent conjugations have generally an intensive signification. The *pluriliteral* verbs are few, and of various significations.]

§ 191. *The moods and tenses* of verbs are very limited in Hebrew. The moods are the Indicative, the Imperative, and the Infinitive; the tenses are the Praeter and Future.

§ 192. *The number, person, and gender* of verbs, are expressed with unusual fulness and accuracy.

§ 193. *The ground forms* of all verbs are (1) *The Praeter*, 3 pers. singular; which is the ground-form of the past tense and the present participle. (2) *The Infinitive construct;* which is generally regarded as the ground-form of the Future and Imperative.

But in verbs with Future Pattahh, the Infin. construct takes *Hholem* regularly; which seems to be at variance with this principle; at least, it is an exception (a large one too), to the maxim as just laid down, see § 212. 2. § 230. respecting the Inf. const. as a ground-form. However, out of Kal, the Inf. may well be taken as the ground-form of the Fut. and Imp. in all the conjugations; and even the participles in Piel, Pual, Hiphil, Hophal, and Hithpael, are derived from the Inf. form in the same conjugations.

§ 194. *The Praeter* is declined by adding to the root, (the 3d pers. sing. masc.), fragments of pronouns, in order to designate person and gender; e. g.

Singular.

3 mas.	קָטַל	ground-form.			. . . .	. . .
3 fem.	קָטְלָה	by adding ־ָה	. . . .		fragment of	הִיא.
2 mas.	קָטַלְתָּ	—	תָּה		— —	אַתָּה.
2 fem.	קָטַלְתְּ	—	תְּ	תִּי	— —	אַתְּ אַתְּ.
1 com.	קָטַלְתִּי	—	תִּי	תְּ	prob. from obs.	אַתִּי.

Plural.

3 com.	קָטְלוּ	—	וּ	וּא	derivation unknown.	
2 mas.	קְטַלְתֶּם	—	תֶּם		fragment of	אַתֶּם.
2 fem.	קְטַלְתֶּן	—	תֶּן	תֶּנָּה	— —	אַתֶּן.
1 com.	קָטַלְנוּ	—	נוּ		— —	אֲנוּ.

§ 195. *The Inf. construct*, (the ground-form of the Fut. and Imp. mood), has like the Praeter Kal (§ 181. *b*), three forms; viz. as קְטֹל, שְׁכַב, נְתֹן. The Inf. in the derived conjugations, takes the vowels peculiar to such conjugations respectively.

Note. Besides these endings, it sometimes takes the form of a fem. noun, in regular verbs, § 212. 3; and in some irregular ones, the fem. form is almost the only one in use; e. g. in verbs Pe Yodh, etc.

§ 196. *The Inf. absolute* takes Qamets in the first syllable, and Hholem impure in the last; e. g. קָטוֹל.

Note. This form is preserved, even in most of the irregular verbs. In verbs עי, however, we have קוֹם for קָוֹם. Even the *derived* conjugations preserve, for the most part, the final Hholem impure; e. g. Niph. הִקָּטֵל, Piel קַטֵּל, Hoph. קֻטַּל. Hiphil has Tseri; as הַקְטִיל or הַקְטֵל. The variations will be noted, under the respective classes of verbs.

§ 197. *The Future tense* is declined, by prefixing fragments of pronouns to the ground-form, i. e. the Inf. construct; and also by suffixing them, in some cases, in order to mark the gender or number.

Compare the Praeter, § 194, which is declined by the aid of formative *suffixes* only. The following table exhibits the probable derivation of most of the Fut. formative prefixes and suffixes.

Singular.

Inf. const.	קְטֹל	ground-form.		
3 masc.	יִקְטֹל	by prefixing	— י	prob. from הוּא, י for ו to begin a word.
3 fem.	תִּקְטֹל	. . . . .	— ת	deriv. uncertain.
2 mas.	תִּקְטֹל	. . . . .	— ת	from אַתָּה.
2 fem.	תִּקְטְלִי	by suff. and pref.	— ת	pref. fr. אַתְּ; suff. from הִיא to mark the fem.
1 com.	אֶקְטֹל	by prefixing	— א	from אֲנִי.

Plural.

3 mas.	יִקְטְלוּ	by suff. and pref.	— י	deriv. of ו uncertain.
3 fem.	תִּקְטֹלְנָה	נָה	— ת	deriv. of ת uncertain; נָה from הֵנָּה.
2 mas.	תִּקְטְלוּ	וּ	— ת	pref. from אַתֶּם.
2 fem.	תִּקְטֹלְנָה	נָה	— ת	prefix from אַתֶּן; נָה from הֵנָּה.
1 com.	נִקְטֹל	by prefixing	— נ	from אֲנוּ.

[§ 198. *The praeformative affixes* to the Fut., would appropriately have a Sheva for their vowel-pointing, (as in Piel, Pual, Hithp. they have), but this receives various modifications, according to the pointing of the letter which follows; see §§ 136—139.

§ 199. In the derived conjugations, (Niphal, Hiphil, Hophal, and Hithpael), the *praeformatives* of the Fut. almost always expel the characteristics of the conjugations, and transfer their vowel points to themselves; e. g.

Fut. Niphal		יִקָּטֵל	instead of	יִהְקַטֵּל	from Inf.	הִקָּטֵל
—	— in verbs עו	יָקוּם	—	יִהְקוֹם	—	הָקוֹם
—	Hiphil	יַקְטִיל	—	יְהַקְטִיל	—	הַקְטִיל
—	— in verbs עו	יָקִים	—	יְהָקִים	—	הָקִים
—	Hophal	יָקְטַל	—	יְהָקְטַל	—	הָקְטַל
—	— in verbs עו	יוּקַם	—	יְהוּקַם	—	הוּקַם
—	Hithpael	יִתְקַטֵּל	—	יְהִתְקַטֵּל	—	הִתְקַטֵּל]

§ 200. *The final vowel of the Fut.* may be, (like that of the Praeter and Inf.), either Hholem, Pattahh, or Tseri.

E. g. With *Hholem*, (which is by far the most usual form); as יִקְטֹל. With *Pattahh*, (which is common in *intransitive* verbs, having a Praeter with Tseri, and also in verbs with a Guttural in the final syllable, and some others); as יִכְבַּד, יִשְׁמַח, יִמְצָא = יִמְצֵא, יִפֹּל = יִפֵּל, יִגְדַּל, etc. With *Tseri*; as יֹאמַר, יִרְשַׁע, יִתֵּן = יִנְתֵּן, etc.

§ 201. *The Imperative* follows the same analogy as the Future, taking the same vowels in its final syllable, and for the like reasons. It is declined by means of suffix-fragments, like those in the Praeter and Future.

Note. The Imp. has only the 2d persons; when an Imp. sense for the 1st and 3d persons was needed, the Hebrews employed those persons of the Fut. tense.

§ 202. *The Participles*, in Kal, are both active and passive; in the other conjugations there is but one form, which follows the conjugation in respect to its meaning.

E. g. Kal, כֹּתֵב *scribens*, כָּתוּב *scriptum*. But in verbs with final Tseri and Hholem, the part. present retains the form of the Praeter, as Praet. מָצָא, part. מֹצֵא; Praet. יָגֹר, part. יָגוֹר; so in verbs עִי, Praet. קָם, part. קָם. In Niphal the same principle prevails, with a slight variation; as Niph. נִקְטַל, part. נִקְטָל, i. e. with final Pattahh prolonged.

Note 1. *Intransitive verbs* usually have but one form of the participle in Kal, which may have either an *active* or *passive* meaning, as the case requires.

Note 2. Beyond Niphal, all the participles are derived from the Infinitive form of their respective conjugations, by prefixing מ, and dropping the characteristic ה where it occurs; e. g. מְקַטֵּל, מְקֻטָּל, מְקַטֵּל, מְקֻטָּל, מִתְקַטֵּל, מָקְטָל. In the *passive* forms, the final Pattahh of the ground-form is prolonged. Any departures from this principle will be noticed, where they occur.

Note 3. Participles are declined in the same manner as adjectives, having sing. and plur. forms, of the masc. and feminine gender.

Subjunctive and Optative Moods.

§ 203. The Hebrew has neither of these in separate, regularly defined forms, as in Greek, (§ 191); but it employs in the room of them, and to a certain extent, peculiar forms of the *Future tense.*

Note. In the Arabic, the usage of the Fut. in this way, is far more defined and general, than in the Hebrew. In Syriac and Chaldee, the usage does not at all appear. The Hebrew use is a kind of medium between the two, as it is somewhat frequent, and yet far from being general.

§ 204. The variations of the Future, for the purpose of expressing an *Optative* or *Conditional* sense, are made.

(*a*) *By paragoge* of ־ֶה and sometimes ־ָה; e. g. Fut. אֶדְבַּר, with paragoge, אֶדְבְּרֶה; אֶזְמְּרָה, אֶזַּמֵּר.

(*b*) *By a kind of apocope;* which consists in general, in rendering

shorter the final long vowel; and in some cases, in casting away the final letter and vowel; e.g. יַקְטִיל, apoc. יַקְטֵל; יָמוּת, apoc. יָמֹת; יְגַלֶּה, apoc. יְגַל.

§ 205. *The Paragogic Future* is, for the most part, confined to the 1st person, singular and plural. The 2d and 3d persons rarely exhibit it. It is employed,

(*a*) As an *Optative;* e. g. אָמוּתָה *let me die.* (*b*) To express excitement, urging, assurance, strong determination; as אֵלְכָה *I must go,* אָעִירָה *let me rise up,* אֲדַבְּרָה *I am resolved to speak,* נֵלְכָה *let us go,* etc. (*c*) After the particles לְמַעַן, וְ, it expresses the latter part of *conditional* sentences; as לְמַעַן אֲסַפְּרָה, *so that I may declare;* וְנֹאכְלָה, *that we may eat.* (*d*) In some cases, it is used in this last (conditional) sense, where the particle is omitted.

Note. *Vav conversive* (§ 208) frequently occasions the *paragogic* form of the verb to be adopted, particularly in the later Hebrew; but not with any speciality of meaning; as וָאֹמְרָה, *and I said;* comp. § 206. Note 1.

§ 206. *The Apocopate Future,* on the other hand, is mostly confined to the 2d and 3d persons, rarely making its appearance in the first; e. g.

		3d pers.		3d pers.	2d pers.		2d pers.
Reg. verb	Hiph.	יַקְטִיל	apoc.	יַקְטֵל	תַּקְטִיל	apoc.	תַּקְטֵל.
Verbs ע״ו	Kal	יָמוּת	—	יָמֹת	תָּמוּת	—	תָּמֹת.
	Hiph.	יָמִית	—	יָמֵת	תָּמִית	—	תָּמֵת.
Verbs ל״ה	Kal	יִגְלֶה	—	יִגְלְ (יִגֶל)	תִּגְלֶה	—	תִּגְלְ (תִּגֶל).
	Piel	יְגַלֶּה	—	יְגַל (יְגָל)	תְּגַלֶּה	—	תְּגַל (תְּגָל).
	Hiph.	יַגְלֶה	—	יַגְלְ (יֶגֶל)	תַּגְלֶה	—	תַּגְלְ (תֶּגֶל).

This Future is employed (*a*) To express command, wish, prohibition; e. g. יַכְרֵת, *let him destroy;* אַל תַּסְתֵּר, *hide not.* (*b*) After וְ in a conditional sentence; as וְיַגֵּד, *that he may tell.* (*c*) After the particles of negation, לֹא, אַל; as לֹא תוֹסֵף, *thou shalt not add;* אַל תּוֹתַר, *thou shalt not be preferred.*

[Note 1. *Vav conversive* (§ 208) connects itself very often with such apocopate forms, but frequently without any speciality of meaning; e. g. וַיַּבְדֵּל, *and he divided.* Comp. § 205. Note; also § 101. *b.*

Note 2. The apoc. Future is confined to conjugations and forms, such as the table above exhibits. All Futures do by no means admit it.

Note 3. The apocopate Futures, in poetry, and in the later Hebrew, are not always of *special* significancy, but are often employed as the common ones.]

§ 207. The Imperative, like the Future, has both para-

gogic and apocopate forms, which give intensity to the meaning.

E. g. *Paragogic;* as שְׁמֹר , שָׁמְרָה ; קוּם , קוּמָה ; סַפֵּר , סַפְּרָה . *Apocopate;* as הַקְטֵל (for הַקְטִיל) ; so גַּלֵּה , apoc. גַּל ; מוּל , apoc. מֹל ; שְׁמַעַן apoc. of שְׁמַעְנָה , קְרָאן apoc. of קְרָאנָה .

Future with Vav conversive.

§ 208. Vav with Pattahh prefixed to the Fut. tense, and followed by a Daghesh forte, is called *Vav conversive;* because its usual effect is to convert such Future into a Praeter, in respect to meaning.

E. g. אָמַר *he said*, also וַיֹּאמֶר *and he said*, or, *he said.* If the *praeformative* letter of the Fut. be א, the Daghesh is omitted, and the vowel lengthened; as וָאֶקְטֹל , § 111. § 112. If the praeformative letter of the verb have a Sheva simple, Daghesh forte is usually omitted after the Vav; e. g. וַיְקַטֵּל , § 73. Note 3.

[Note 1. *Vav conversive* is often connected with the paragogic 1 pers. Fut., § 205. Note; also with the apocopate 2d and 3d pers. Fut., § 206. Note 1; but without giving an *Optative* or *Subjunctive* meaning to them.

Note 2. *Vav conversive* commonly (not always) makes the Future *Milel*, and consequently shortens the final vowel if it be long, § 101. *b.*

Note 3. *Vav conversive* is probably a fragment of the verb הָוָה *to be.* The first letter is dropped, (as it commonly is in Syriac), and the fragment וָה is united to the Future by assimilating the ה, (as in מַה־זֶּה = מַזֶּה); so that הָוָה יִקְטֹל = וַיִּקְטֹל *it was* [that] *he killed*, i. e. he killed. So the Arabians make their Imperfect, only they write out the verb of existence in full; and so the Syrians, except that they employ the *participle* of the verb of existence.]

Praeter with Vav.

§ 209. Vav prefixed to the Praeter, is merely a *conjunction.* But it often gives to the Praeter, the sense of a Future, because it connects it with a preceding Future or Imperative.

Note. As Vav conversive, prefixed to the Future, retracts the tone (§ 208. Note 2); so, on the contrary, Vav joined to the Praeter, usually throws the tone forward, as שָׁבַרְתִּי , וְשָׁבַרְתִּי , § 101. *a.*

§ 210. *General remark on the tenses.* The tenses in Hebrew are

real *Aorists*, capable of every variety of meaning as to designation of time. See this fully developed in the Syntax, § 503. § 504.

Paradigms of Verbs.

[§ 211. *Remarks applicable to the Paradigms in general*, i. e. to all the different classes of verbs.

(*a*) Paragogic letters are often suffixed to some of the forms; e. g.

(1) *Nun*, to persons ending in וּ or ִי; as יְרַקְּדוּן instead of יְרַקְּדוּ, תִּדְבְּקִין instead of תִּדְבְּקִי; rarely to the Praeter, as יָדְעוּן instead of יָדְעוּ; see § 109. *c.* § 146. *b.* (2) *He*, usually to the Fut. and Imp. active; § 204. § 205. § 207; rarely in the Praeter, as בָּגַדְתָּה for בָּגַדְתָּ; Niph. Praet. fem. נִפְלְאָה, with ָה parag. נִפְלְאָתָה; Hiph. fem. הֶחֱבִיאָה, with parag. הֶחֱבִאָתָה. (3) *Aleph*, paragogic or otiant, rarely; as הָלְכוּ, הָלְכוּא the same; so יִנָּשׂוּא for יִנָּשׂוּ, § 125. *a.* (4) Participles sometimes take *He* or *Yodh* paragogic, especially the latter, when they are in regimen; as הַמַּשְׁפִּילִי לִרְאוֹת. Sometimes the Inf. mood takes it; as לְהוֹשִׁיבִי. Also the Praeter 2d pers. fem., as קָטַלְתִּי for קָטַלְתְּ.

(*b*) Forms with Quiescents are sometimes *defectively* written, § 63.

E. g. אָמְרֻ for אָמְרוּ, יִזְנֻה for יִזְנוּ (comp. § 122. 1); but this usage is rare. Oftener ן is written for נָה; as תִּגַּשְׁן for תִּגַּשְׁנָה. Sometimes ַתִּ for ַתִּי; as יָדַעְתִּ for יָדַעְתִּי, עָשִׂת for עָשִׂיתִי, etc.

(*c*) The prepositions בְּ, כְּ, לְ, prefixed to the Inf. of Niphal, sometimes (not always) expel the ה characteristic, and stand in its place; as בִּקָּטֵל for בְּהִקָּטֵל; comp. § 199.

(*d*) *Mem praeformative* in participles is sometimes (rarely) omitted; as לֻקָּח for מְלֻקָּח, בִּתְקוֹמֵם for בְּמִתְקוֹמֵם, etc.]

REGULAR VERBS TRANSITIVE.*

NOTES ON THE PARADIGM.

The student is first of all to commit Paradigm I. of the Verbs. The following notes will serve to explain variations and anomalies. The Paradigms are, for convenience' sake, thrown together at the end of the Grammar.

[§ 212. *Notes and Explanations*, in respect to Paradigm I. of the verbs.

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* Some of the verbs here treated of are *intransitive* also; but *in general* it is otherwise. *A potiori nomen fit.*

The learner will be careful to note, that the tone is on the *ultimate*, in all cases where it is not marked with an accent over the penult. Particular care, at the outset, will enable him always to accent the verbs rightly, without any trouble.

KAL. (1) The example רָכַב, exhibits the Fut. with Pattahh, (familiarly called Fut. *A*); but there are very few verbs with such a Future, unless the last syllable has a Guttural in it, or the verb belongs to the classes with final Tseri or Hholem in the Praeter; §181. *b*.

(2) The Inf. of רָכַב is רְכֹב; and so in other cases of the like nature; which seems not to agree with the idea of its being the ground-form of such Futures and Imperatives as take *Pattahh*; § 193. 2.

(3) *Other forms of the Infinitive*, besides those in the Paradigm, are, (*a*) Inf. absolute, קָטֹל (Vav omitted). Inf. construct, קְטוֹל (Vav *fulcrum* only), קְטַל. It has *feminine* forms also, though rarely; e. g. like קְטָלָה, קְטֻלָה, קְטָלָה, (מִקְטַל, like the Chaldee, is doubtful).

Note. The Hholem in the Inf. absolute is impure and immutable; but in the Inf. constr. it is pure and mutable. Hence, before Maqqeph, it is shortened; as קְטֹל־ *qetōl*. Before suffixes it is transposed; see Par. of Inf. with suffixes.

(4) *The less usual or uncommon forms of the Future* are, יִקְטוֹל (Vav *fulcrum*), very rarely as יִקְטַל, still more seldom, as יִקְטוּלוּ; 1st pers. parag. אֶקְטֹלָה; in pause, as יִקְטֹלָה, יִרְכָּבוּ; with ן parag. as יִרְכְּבוּן.

(5) *Imperative*; קְטוֹל (Vav *fulcrum*), sometimes as קְטַל. *Paragogic*; as קְטֹלָה, קְטֻלָה, rarely קְטֹלָה, קְטֻלָה. Imp. 2d pers. fem. sing. seldom as קִטְלִי. 2d pers. masc. plur. seldom as קְטָלוּ; in pause, sometimes as קִטְלוּ, קְטָלוּ. The Hholem here is pure, as in the Inf. and Future.

Note 1. The Hholem in the Future is *pure*, whether written without a Vav, or with one; consequently it is shortened, when the accent is thrown off; e. g. before Maqqeph, יִקְטֹל־ *yiq-tōl*, so before a suffix, יִקְטְלֶנּוּ.

Note 2. Some verbs have both Fut. *O* and *A*; e. g. such as שָׁבַת, טָרַף, נָדַר, חָפַץ, etc. (see Lexicon), without any difference in their meaning. Others have Fut. *O* and *A*, with a difference in their signification; e. g. קָצַר, חָרַשׁ, חָלַשׁ, גָּזַר, etc. (see Lexicon).

(6) *Participles active*. Frequently written קָטַל, with Hholem *impure*; very seldom as קוֹשֵׁט or קוֹטֵל, or קָטֵל. With Yodh parag., קָטְלִי, fem. קְטָלָתִי (from קְטָלָה). Participles are declined as adjectives, having masc. and fem., as well as sing. and plural; see Parad.

(7) *Participles passive*. Sometimes written קָטֻל (§ 41), seldom as קָטֵל. The sense is not uniformly *passive*, but sometimes *active*; often so in neuter and intransitive verbs; as is the case also in Syriac.

§ 213. NIPHAL. (1) The Praeter has no variations from the Paradigm. (2) Inf. abs. אִדָּרֹשׁ for הִדָּרֹשׁ, Ezek. 14 : 3; הִנְדֹּף for הִנָּדֹף, Ps. 68 : 3.

(3) The final Tseri, in the forms of the Inf. const., Fut. and Imp., is *pure*, and of course shortened when the accent is thrown off; e. g. הִשָּׁמֶר, יִלָּכֶד־, Inf. הִכָּתֶר־. A *disjunctive* accent often changes the Tseri to Pattahh; as וַיִּגָּמַל, § 129. *d.* § 145. The plur. fem. 2d and 3d pers., more usually have Pattahh, even without a *disjunctive* accent, or the presence of a Guttural; as תֵּאָכַלְנָה, Jer. 24 : 2: so that as to the forms with Tseri, in the paradigm here, it is somewhat doubtful whether they are the predominant ones.

(4) *Future* 1st. pers. sing. often takes *Hhireq* under the praeformative; e. g. as אִקָּטֵל, אִדָּרֵשׁ, etc.

§ 214. PIEL. (1) *Praeter* sometimes with Seghol, as דִּבֶּר; oftener with Pattahh, as לִמַּד, specially before a Maqqeph, as מִלַּט־הוּא. (2) *Infinitive;* fem. forms rather frequent, as זַמְּרָה; with suff., as צַדֶּקְתֵּךְ. (3) *Imperative A*, as פַּלַּג. (4) *Participle* sometimes without מְ, as שַׁבֵּחַ for מְשַׁבֵּחַ, Ecc. 4 : 2. § 108. *a.* 3.

Note 1. The final Tseri, throughout Piel, is *pure;* and of course should be shortened, whenever it loses the accent; e. g. קַדֶּשׁ־לִי. *Nun* parag. usually retains it; as יְהַלֵּכוּן.

Note 2. *Daghesh forte* in the middle radical, is not unfrequently omitted in writing, when the middle radical has a Sheva; as יְבַקְשׁוּ for יְבַקְּשׁוּ, § 73. Note 3.

§ 215. PUAL. (1) *Praeter*, very rarely, as קוּטַל (a mere orthographic variation). Once לֻקָּחָה for לֻקְּחָה. (2) *Participle* sometimes omits מְ; as לֻקָּח for מְלֻקָּח, מֹרָט for מְמֹרָט, etc. § 108. *a.* 3.

Note. Daghesh is sometimes omitted in writing here, as in Piel; see Note 2 above.

§ 216. HIPHIL. (1) *Praeter* sometimes with Seghol under the ה, as הֶכְלַמְנוּ instead of הִכְלַמְנוּ. Rarely א is put for ה, as אֶגְאַלְתִּי 1st pers. sing. for הִגְאַלְתִּי. (2) *Inf. absolute;* also written frequently, as הַקְטֵל; very rarely as אַקְטֵל (א for ה), or הַקְטִיל. (3) *Inf. construct*, sometimes as הַקְטֵל. With preposition, as לְהַקְטִיל and לַקְטִיל, § 108. *b.* In a few instances, the praeformative has *Hhireq;* as הִרְגִּיז, like the Praeter.

(4) *Future apocopate*, as יַקְטֵל, with Tseri pure and mutable; § 206. This of course is shortened, when it loses the accent. (5) *Imperative* takes the same Tseri, in the 2d pers. sing. masc. and 2d plur. fem.; but in the other forms, and with parag. ה, and with suffix pronouns, it follows the model of the Inf. constr.; as הַקְטִילָה, הַקְטִילֵהוּ.

(6) *Participles* rarely as מַקְטֵל, plur. מַקְטְלִים, fem. מַקְטֶלֶת.

Note. See respecting the tone syllable, in this conjugation, § 100. *e.*

§ 217. Hophal. Some verbs have both forms, i. e. as הָקְטַל and הֻקְטַל; some the one *exclusively*, and some the other. No actual case of the Inf. *construct* occurs in this conjugation.

In a very few cases, the ה characteristic of the conjugation remains after the Praeformative, e. g. מְהֻקְצָעוֹת for מֻקְצָעוֹת; so in Hiph. יְהוֹדֶה for יוֹדֶה, verb לֹה.

§ 218. Hithpael. (1) The end syllable with *Pattahh* is frequent here; which, in Pause, of course makes Qamets; as הִתְקַדֵּשׁ, הִתְקַדֵּשׁ. (2) In the second and first persons, (where the usual vowel between the second and third radical is *Pattahh*, as in the Paradigm), if the tone is thrown off from this penult syllable, it occasionally takes *Hhireq* instead of Pattahh; וְהִתְקַדִּשְׁתֶּם, וְהִתְקַדִּשְׁתִּי.

(3) Before Maqqeph, the forms with Tseri of course shorten it, as it is pure and mutable; e. g. הִתְהַלֶּךְ־נֹחַ. (4) *Nun parag.* usually retains and prolongs the Pattahh, when that vowel is used; as הִתְהַלָּכוּן. (5) *Daghesh forte* in the middle radical, is sometimes omitted here, as in Piel and Pual; e. g. יִתְפָּקְדוּ, Judg. 20: 15, (for יִתְפַּקְּדוּ), the Pattahh being prolonged as a compensation. So הָתְפָּקְדוּ (passive form of Hithpael), Num. 1: 47. 2: 33, et al.

§ 219. Besides the conjugations of the regular verbs here noted, Poel and Poal, and Pilel and Pulal occur; but they are exceedingly rare. E. g. of the former, are שׁוֹרֵשׁ and שֹׁרַשׁ, part. מְשֹׁפֵט Job 9: 15, מְלוֹשֵׁן (for so it should be pointed) Ps. 101: 5; of the latter, נִפְלַל, אֻמְלַל, צִמְתַת.]

REGULAR VERBS INTRANSITIVE.

NOTES ON THE PARADIGMS.

§ 220. The 3d pers. sing. Praeter, is the principal one which exhibits a departure from the forms of the regular transitive verb; as will be seen by inspection of the Paradigms.

§ 221. Verbs final Hholem (of which there are not half a score), generally retain the Hholem in the derived forms; as יָגֹרְתִּי from יָגֹר, יָכֹלְתִּי from יָכֹל; but not always, as שָׁכָלְתִּי *shā-khāl-ti* from שָׁכֹל. As the Hholem in these verbs is pure, so it is shortened when it loses the accent; as וְיָגֹרְתָּ *vεyā-ghŏr-tā.*

§ 222. In the same manner, those few verbs, which retain Tseri in the *derived* forms, shorten it either into Hhireq or Seghol, when the tone is removed; e.g. יָלֵד, יְלִדְתִּיךָ; שָׁאֵל, שְׁאֶלְתֶּם.

[Note 1. All the Futures are with *Pattahh*, unless the Praeter has

two forms, *A* and *E*; as שָׁכַן and שָׁכֵן, Fut. only יִשְׁכֹּן, as in the Paradigm.

Note 2. *In pause*, the Tseri of verbs intransitive most frequently makes its appearance; e. g. דָּבֵ֫קוּ, and so often. In a number of cases, a pause accent makes the Tseri appear, which elsewhere does not appear; as שָׁכַן, שָׁכֵ֫ן only in pause.]

Note 3. Out of Kal, the intransitive verbs conform to the model of the transitive ones, and need no separate Paradigms. The whole number of them is very small; and the cases of departure in inflection from Par. I., comparatively very few, even in those which do occur.

Note 4. The verbs called *intransitive* are, in some cases, *transitive*. As before, *a potiori nomen fit*.

VERBS WITH GUTTURALS.

§ 223. We have seen, § 179, that the verb פָּעַל, (the example for Paradigms in the old grammars), is employed to give *technical* designations to the various forms of verbs. Accordingly, as פ is the first letter in this verb, ע the second, and ל the third; so verbs with Gutturals may be denominated, פ *guttural*, ע *guttural*, ל *guttural*, whose first, or second, or third *radical letter*, is a Guttural.

Verbs Pe Guttural.

§ 224. Where other verbs would take a simple Sheva, under the first radical, these *more usually* have a *composite* Sheva. This may be called, the *smooth enunciation*.

E. g. יַעֲמֹד, יֶאֱסֹף, יֶחֱזַק, עֲמֹד, אֱסֹף, חֲזַק, etc.

Note. The Praeformative letters must have the short vowel which corresponds with the composite Shevas, in such cases; see § 139. This extends to the letters formative of conjugation, as well as of tense; e. g. Niph. נֶעֱמַד, Hiph. הֶעֱמִיד, Hoph. הָעֳמַד, etc.

§ 225. But *often* the Guttural retains Sheva simple; and then the vowel under the praeformative, etc. is the same as it would be in case a composite Sheva had been employed. This may be called the *rough enunciation*.

E. g. יֶאְסֹר, יַעְזֹר, נֶחְפָּךְ, יֶחְבַּשׁ; instead of יֶאֱסֹר or יִאְסֹר, יַעֲזֹר or יִעְזֹר, נֶחֱפַךְ or נִחְפַּךְ, יֶחֱבַשׁ or יִחְבַּשׁ. Only the verbs הָיָה and חָיָה, make such forms in Pe Guttural as יִהְיֶה and יִחְיֶה.

§ 226. When, in the course of inflection, a simple Sheva comes immediately to follow a composite Sheva under

the Guttural, the Guttural assumes the corresponding short vowel; see § 140.

E. g. יַעַמְדוּ, not יַעֲמְדוּ, which would make an impossible syllable, § 42. § 140. So יֶאֱסְפוּ, not יֶאֱסְפוּ; הָעָמְדוּ, not הָעֲמְדוּ.

§ 227. Where the first radical would regularly be doubled, (as in the Inf. Fut. Imp. of Niphal), but this is prevented by its being a Guttural (§ 111), the preceding vowel is lengthened (§ 112), as the Paradigm shews.

Note. In this respect, verbs *Pe Resh* agree with verbs Pe Guttural § 111; e. g. תֵּרָמֵס instead of תִּרָּמֵס.

§ 228. *Notes on the Paradigm.* (*a*) Kal. (1) *Inf. const.* receiving prefix-prepositions with a Sheva, causes them to be pointed as the *praeformatives* in the Future are; e. g. לַעֲמֹד, לֶאֱכֹל, also לֶאְכֹל. Inf. fem., like אַשְׁמָה, חֶזְקָה, חֶמְלָה.

(2) *Future* also as יֶאֱסֹף, (א commonly takes Hhateph Seghol in preference to any of the composite Shevas, and Seghol in preference to any of the short vowels). The two forms ֶ֫ and ַ֫ are not unfrequently interchanged in the Fut. of the same verbs; and sometimes the singular has one form, and the plural another, just as adjunct words may require the pronunciation to be more or less rapid; e. g. יֶאֱסֹף, plur. יַאַסְפוּ. The sounds ַ֫ are reputed shorter and more rapid than ֶ֫. The reason of their exchange for each other, in many cases, is not apparent to us; and it depended, no doubt, on the niceties of *viva voce* enunciation.

The Futures with Sheva simple are as יַחְגֹּר, יֶחְדַּל, having Pattahh in the first syllable when the last is *O*, and Seghol when the last is *A*; so as to avoid the repetition of two Pattahhs. The declension of these forms is otherwise regular, as in Par. I; excepting that where the *final* Pattahh falls away, the Praeformative may take, and sometimes does take, Pattahh; as יֶחְסַר, plur. יַחְסְרוּ.

(3) *Imperative* with א, as אֱסֹף, אֱחַז. With ה parag., as אֶסְפָה. Imp. fem. sing. חֶשְׂפִי, אֶחֱזִי.

(*b*) Niphal. The common vowel of the first syllable is of the Seghol class; e. g. נֶעֱמַד, or (according to the *rough enunciation*) נֶחְשַׁב. But in the Inf. *absolute*, with Hholem final, it is Pattahh (see *a.* 2. above); as נַהֲפוֹךְ, נַעְתּוֹר; very seldom with Pattahh in other cases, yet sometimes so, as נַחְבֵּאתָ, Gen. 31: 27. Vav prefixed commonly occasions Pattahh. The increased Part. forms also receive it; as נֶעֱלָם, נַעֲלָמָה, נַעֲלָמִים. In Est. 8: 8, we find נַהְתּוֹם, a Part. *sui generis.*

(*c*) Hiphil. (1) Sometimes with the rough pronunciation, as הֶחְסִיר. Peculiar is הֶעֱלָה, § 142. *e.* 1. Vav prefixed changes the composite

Sheva to the *A* class; e. g. וְהַחֲרַמְתִּי, i. e. it hastens the pronunciation of the first part of the word, because the tone is thrown forward. (2) *Inf. abs. and constr.* are sometimes interchanged in their usage; e. g. הַעֲבִיר, Josh. 7 : 7, for Inf. absolute הַעֲבֵיר; לַעֲשֵׂר, Deut. 26 : 12, for Inf. const. לַעֲשִׂיר. (3) *Future* with rough enunciation, as יַעְסִיר; and so the Part. as מַחְסִיר. מֵזִין is for מֶאֱזִין, § 119. *c.* 1.

(*d*) Hophal. With rough pronunciation, הָהְפַּךְ; also very rarely, הֹעֲלָה, § 142. *e.* 1; הָחֹתֵל, Inf. abs. *sui generis*, Ezek. 16 : 4.

Note. The Daghesh'd conjugations, (i. e. Piel, Pual, and Hithpael), are *regular*, because they can never have a Sheva under their first *radical*.

Verbs Ayin Guttural; Par. V.

§ 229. Where other verbs have Sheva simple under the *middle radical*, these of course take a composite Sheva, § 49.

§ 230. Final syllables in the ground-forms of any of the conjugations, having *Hholem* or *Tseri* in them, often (not always) exchange these for *Pattahh*. But the Inf. const. in Kal takes *Hholem*.

E. g. Fut. יִזְעַק, rarely as יִנְהֹם; Piel נִהַג, נִהַם; Hiphil Imp. הַרְחַק, etc. Verbs Ayin Resh sometimes imitate this.

§ 231. As the conjugations Piel, Pual, Hithpael, cannot admit a Daghesh in the middle radical, they prolong the preceding vowel in cases where analogy would require one; in which verbs Ayin Resh imitate them; § 111. § 112.

[§ 232. *Notes on the Paradigm.* (*a*) Kal. (1) *Inf. fem.* as שַׁחֲטָה, אַהֲלָה; also as רָחֳקָה, זֹעֲקָה § 142. *e.* 1. (2) *Future*, anomalous יִצְחַק, § 142. *e.* 1.

(*b*) Piel. *In the Praeter*, middle א takes either Tseri or Hhireq long before it; as מֵאֵן, נִאֵץ. Middle ה, long Hhireq, as כִּהֵן. Middle ח and ע, long Hhireq, and rarely Tseri; as כִּחֵשׁ, אֵחַר, בִּעֵר, רֵעָה. Resh demands Tseri; as בֵּרֵךְ.

In the Future, Inf., Imp., and Part., middle א and ר *usually* require Qamets before them; as יְפָאֵר, בָּרֵךְ. But ה, ח, ע, most commonly take Pattahh; as יְרַחֵם יְנַהֵג, יְנַעֵר, etc.

(*c*) Pual usually compensates for Daghesh excluded, by a Hholem, as יְגֹאַל, בֹּרֵךְ; sometimes by Qibbuts impure, as רֻחַץ, רֻחַם.

(*d*) In Hithp., the vowel before the Guttural is varied, just as in

the fut. Piel; see above under *b*. The accent affects Qamets here, in a peculiar way; e.g. הִתְנָחֲמְתִּי, instead of הִתְנַחַמְתִּי, which is explained by § 142. *a*, and § 144. מִנֹּאָץ = מִתְנֹּאָץ (§ 187. *b*. 3.), is an instance of *Hithpoel.*]

Verbs Lamedh Guttural; Par. VI.

§ 233. Where by analogy the Guttural must have a Sheva, the vowel points are like those of the regular verb, Par. I. This appears by Par. VI.

Note. The 2 pers. sing. fem. takes a furtive Pattahh under the Guttural; e.g. שָׁמַעַתְּ instead of שָׁמַעְתְּ, § 52. 2. If the Pattahh under ע here was a proper vowel, the pointing would be שָׁמַעַת, i. e. with ת *Raphē*. Punctuation like נְגַעֲנוּךָ is very rare.

§ 234. Where the Guttural is preceded by וֹ, וּ or ִי immutable, it takes a Pattahh furtive, § 69.

E. g. in the Inf. absolute, in the Part. pass. of Kal; in Hiph. throughout, where י is usually retained. The Inf. const. in Kal commonly follows the same usage, as שְׁמֹעַ; compare, in § 230, a similar punctuation as it respects the Hholem.

§ 235. In Kal, the Fut. and Imp. always take Pattahh; also the fem. Part. Segholate; as שֹׁמַעַת.

§ 236. All the forms with pure final *Tseri*, may retain it, and put a Pattahh *furtive* under the Guttural; or substitute a real Pattahh in their stead; e.g. שֹׁמֵעַ, or שֹׁמַע.

Note 1. The *prolonged* forms, i. e. such as the Inf. abs., the forms with a Pause-accent, etc. retain Tseri. The *apocopate* forms take Pattahh.

Note 2. Verbs לֹר frequently imitate this class of Guttural verbs.

IRREGULAR VERBS.

§ 237. Under this class are included all those, in which any of the radical letters are either *dropped*, or *assimilated*, or become *quiescent*.

§ 238. These may be most conveniently distributed, into (*a*) Those which are irregular פֹ, i. e. in their first radical, (§ 223). (*b*) Those which are irregular עֹ, i. e. in their second radical. (*c*) Those which are irregular לֹ, i. e. in their third radical. (*d*) Those which are irregular פֹ and לֹ, i. e. in their first and third radical.

I. CLASS OF IRREGULAR VERBS.

§ 239. These consist of verbs פ״א, פ״י, and פ״ן, i. e. whose first radical is either א, י, or נ.

Verbs Pe Aleph; Par. VII.

§ 240. In most cases, verbs with א for their first radical, belong to the class *Pe Guttural*, א being treated as a Guttural. The verbs belonging to the class now in question, are those in which א as first radical is *quiescent*.

[Note. Of these there are only *five*, viz. אָבַד, אָבָה, אָכַל, אָמַר, אָפָה. *Three* more, viz. אָהַב, אָחַז, אָסַף, sometimes exhibit a *quiescent* א, and sometimes a *guttural* one; e. g. יֹאחֵז, יֶאֱחֹז. For other explanations, see under Paradigm VII.

§ 241. *Notes on the Paradigm.* (*a*) Kal. (1) *Future* drops א quiescent of the root in the 1st pers. sing., and retains only the א *praeformative*, which designates the *first* person; e. g. אֹמַר instead of אֹאמַר, thus avoiding the occurrence of two Alephs. (2) In a very few cases, the first syllable takes a *Tseri* instead of Hholem; as יֵאתֶה (not יֹאתֶה); in אָהַב, the Fut. has both forms, e. g. 1st pers. sing. אֹחַב and אֵהַב.

Note. Quiescent א here is not unfrequently omitted in writing; as יֹסֵף for יֹאסֵף, יֹמְרוּ for יֹאמְרוּ, etc; see § 63.

(3) *Inf. const.* from אָמַר, לֵאמֹר for לֶאֱמֹר, § 119. *c.* 1. *Imp.* once אֵפוּ for אֱפוּ, see § 119. *d.* 2.

(*b*) *Derived conjugations.* (1) Niphal once as נֹאחַז. (2) Piel admits contraction; as מַלֵּף for מְאַלֵּף, תַּזֵּר for תְּאַזֵּר; see § 118. Note 3. (3) Hiphil also admits contraction, in a little different manner; e. g. הָכִיל for הַאֲכִיל. *Future*, וַיָּאצֶל (with accent retracted § 129) instead of וַיַּאֲצֵל, מֵזִין for מֶאֱזִין; see § 119. *c.* 1. Fut. once with Hholem, as אֹבִידָה, Jer. 40: 8. *Imperative*, הֵתָיוּ for הָאֱתָיוּ, § 119. *c.* 1. (4) Hophal, יוֹכְלוּ (ו for א § 122. 2) for יָאָכְלוּ, like the contractions in § 119. *c.* 1.]

Verbs Pe Yodh; Par. VIII.

§ 242. These may be divided into *three* classes; viz. (1) Such as have (originally) a *Vav* for the first radical; e. g. יָלַד = וָלַד. (2) Those whose first radical is properly Yodh; as יָטַב. (3) Such as follow the analogy of verbs Pe Nun, in assimilating the first radical.

First Class of verbs Pe Yodh; Par. VIII.

§ 243. (*a*) In Kal Inf., Fut., and Imp., the Yodh is for the most part dropped; the Praeter and Part. are regular.

(*b*) In Niph., Hiph., and Hoph., the original ו appears; but it is *quiescent*, except in the Inf., Fut., and Imp. Niphal, where it is moveable.

§ 244. The Inf., Fut., and Imp. of Kal exhibit two forms; viz. one with *final Tseri*, and another with *final Pattahh*.

(*a*) *The forms with final Tseri* take Tseri in the first syllable also, and more generally omit the Yodh; as יֵשֵׁב, etc. in Par. VIII.

[Note. The Fut. sometimes (rarely) retains the Yodh in the writing of these verbs; as 1st pers. sing. Fut. parag. אֵילְכָה (from יָלַךְ), יֵיקַר (from יָקַר), with final Pattahh because of the Resh. With a Guttural in the final syllable, Pattahh of course takes the place of Tseri; as יֵדַע, not יֵדֵעַ. In the Inf. const. and Imp., Yodh disappears almost throughout, in the forms with final Tseri.]

(*b*) *The forms with final Pattahh* more usually retain the Yodh in Inf. Imp. and Fut. of Kal, and the Fut. takes *Hhireq prolonged* in the first syllable; as יְשֹׁן, יְרַשׁ, יִירַשׁ. See in Par. VIII.

Note. 1. *Yodh quiescent* is sometimes omitted here, in writing; as יְבַשׁ for יִיבַשׁ, Ps. 102: 5, § 63. So יִרְאוּ for יִירְאוּ.

Note 2. The *Inf. constr.* of the masc. form, is not analogical here. It takes *Hholem;* as יְבֹשׁ, יְשֹׁן. One would naturally expect Pattahh.

§ 245. The *derived* conjugations, of both these species of verbs are alike; and are as the model in the Paradigm.

[§ 246. Some verbs פ״י take both of the forms above noted;

E. g. יָצַק, Imp. צַק and יְצֹק; יָקַר, Fut. יִיקַר and יֵיקַר, also יֵקַר. The lexicons mark such.

§ 247. *Notes on the Paradigm.* Kal. (*a*) The Inf. of the class *Fut. E*, has more usually the fem. Segholate ending, as in the Paradigm. With a Guttural, Pattahh of course is used; e. g. דַּעַת (not דֶּעֶת) from יָדַע, § 113. But sometimes the apoc. masc. form is used; as דֵּעַ from יָדַע; fem. לֵדָה from יָלַד; with suffix. שִׁבְתִּי (שַׁבְתִּי) from יָשַׁב, רִדְתִּי from יָרַד, suff. state of the usual inf. forms, שֶׁבֶת, רֶדֶת, etc.

(*b*) The Inf.. of the class *Fut. A* is regular; see § 244. *b.* note. 2.

Feminine forms are as יְבֹלֶת, from יָבַל; יִרְאָה from יָרָא. A form with *Vav fulcrum*, is יְשׁוֹן.

(*c*) *Future* which has Tseri, is pure, so that it may be shortened; as it is in וַיֵּשֶׁב, with tone retracted, § 129. With ה parag., as יֵדַע, יֵדְעָה. Altogether anomalous is יְיֵדַע.

(*d*) *The Imperative*, (1) *Of those with Fut. E*, is commonly *paragogic;* as רְדָה, לְכָה (לְךָ), from רֵד, לֵךְ masc. forms; so with ֶה parag., as דְּעֶה, masc. דֵּעַ, § 125. *b*. (2) The Imp. of the verbs Fut. *A*, regularly retains its Yodh radical.

(*e*) Niphal. (1) *Future* sometimes retains the Yodh, instead of exchanging it for the original ו; e. g. יִיָּרֶה, יִיָּחֶל with retracted tone, § 129. It is *peculiar*, also, that the first pers. sing. here retains *Hhireq* (like the other persons) in its first syllable, as אִוָּשֵׁב, אִוָּרֵשׁ, אִוָּסֵר, etc.; not אֶוָּשֵׁב, etc. as in most other analogous cases.

(2) Part. plur. const. נוּגֵי (instead of נוֹגֵי) from יָגָה; also נוֹקֵשׁ with Tseri, instead of נוֹקֵשׁ, from יָקַשׁ.

(*f*) Piel. The Fut. here, preceded by Vav conversive, drops the first of its Yodhs, and writes it by a Daghesh in the second; e. g. וַיַּבֵּשׁ instead of וַיְיַבֵּשׁ, וַיַּדּוּ for וַיְיַדּוּ, etc.

(*g*) Hiphil. (1) *Future* with retracted tone; as וַיּוֹלֶד. Sometimes the characteristic ה is retained in the Future; as יְהוֹשִׁיעַ for יוֹשִׁיעַ; so יְהוֹדֶה, יְהוֹסֵף, from יָדָה, יָסַף; comp. § 199. (2) *Imperative* sometimes retains its *Vav* moveable as; הַוְצֵא for הוֹצֵא, Gen. 8: 17. so הַוְשַׁר for הוֹשַׁר, Ps. 5: 9.

(*h*) Hithpael sometimes retains the original Vav, and uses it as moveable, e. g. הִתְוַדַּע, הִתְוַדָּה, הִתְוַכַּח.]

Second Class of Verbs Pe Yodh; Par. IX.

§ 248. These are such as have a Yodh originally for their first radical; which they retain in Hiphil, and thus distinguish themselves from the other class above described.

See remarks in Par. IX.

Note. Only seven verbs belong to this class; viz. יָטַב, יָלַל, יָמַר, יָנַק, יָסַר, יָשַׁר, הֵימִין Hiph.

§ 249. *The Future Kal* here is sometimes with *Pattahh*, and sometimes with *Tseri;* mostly plenê, but sometimes defectivê.

E. g. יִיטַב, as in the Paradigm; but also, יִיצַר, וַיִּיצֶר; יִיקַץ, וַיִּיקֶץ. Of course, this class of verbs agrees with the preceding one, as to the forms in Kal. But no Inf. of any of them actually occurs.

[§ 250. *Notes on the Paradigm.* Hiphil, as the Paradigm shews,

may be written either *plenê* or *defectivê*. (1) *The Fut.* sometimes exhibits *moveable* Yodh, instead of Yodh quiescent; יַיְשִׁירוּ, Prov. 4 : 25; אַיְסִירֵם, Hos. 7: 2. Comp. § 247. *g.* 2. *h.*

Note. Two Futures are altogether anomalous; e. g. יְיֵטִיב, יְיֵלִיל. The like to this, is יְיֵדַע in Kal Future, § 247. *c.*

(2) *Imperative* once, Ps. 5 : 9, retains a moveable Yodh in the Qeri; as הַיְשַׁר. So the Part., as מַיְמִינִים, 1 Chron. 12 : 2.]

Third Class of Verbs Pe Yodh; Par. X.

§ 251. The peculiarity of these verbs, is, that they assimilate their Yodh, in Kal Fut., Niph., Hiph., and Hophal.

[Note 1. Only four verbs belong wholly here; viz. יָנַח, יָצַג, יָצַע, יָצַת. Five others partake partly of the peculiarities of these verbs, and partly of the other classes, viz. יָסַד, יָסַר, יָצַק, יָצַר, יָשַׁר.

Note 2. Simonis and Eichhorn derive all the *peculiar* forms of this class of verbs, from roots פֹּן; whose derivatives are of the like forms. The question is one of etymology. It matters not for the student, which way it is decided. I follow the Lexicon of Gesenius, for convenience' sake, rather than from conviction. The fulness of the Paradigm, supersedes the necessity of additional notes.]

Verbs Pe Nun; Par. XI.

§ 252. The peculiarity of these verbs is, (*a*) That whenever נ (their first radical) would analogically take a Sheva, in the course of declension, etc., it more usually becomes assimilated to the letter which follows, and is expressed by a *Daghesh forte.*

(*b*) That in the Inf. and Imp. of Kal, the Nun is sometimes dropped, in the manner of verbs Pe Yodh.

[In this case, the Imper. more commonly takes the parag. form, as גַּשׁ, גְּשָׁה; תֵּן, תְּנָה. The Inf. commonly has a Segholate form, in cases of aphaeresis, i. e. where the first radical is dropped; as גֶּשֶׁת in the Paradigm. But *apocopate* forms in these verbs, either of the Inf. or Imp., are not frequent at all. These moods more generally preserve the radical נ, even when the Fut. assimilates it; e. g. Inf., Imp. נְקֹם, Fut. יִקֹּם; Inf., Imp. נְתֹץ, Fut. יִתֹּץ.]

§ 253. Verbs, whose second radical is a proper Quiescent or a Guttural, exclude the *peculiarities* of verbs פֹּן.

The reason is, that the Daghesh (compensative of Nun) cannot be inserted in either of these classes of letters; and therefore usage com-

monly preserved the Nun before them. But in Niphal Praeter, where a Guttural is the second radical, and Nun would be repeated if it were preserved, it is dropped, as נִחַם, not נִנְחַם, the vowel in the first syllable being prolonged as usual, § 112. The verb נָחַת more usually drops נ in the Fut. of Kal; as יֵחַת, but also תִּנְחַת 2d person. In other respects, the verbs above named are *regular* in respect to Nun.

[§ 254. *Notes on the Paradigm.* (*a*) Kal. (1) Inf. const. like גֶּשֶׁת, occurs only in six verbs. Once שׂוֹא from נָשָׂא, Ps. 89: 10. The reg. form, as נְגֹעַ, נְצֹר, נְקֹם, is most frequent. Some verbs have both forms; as נְטֹעַ and טַעַת. I find no example of reg. Inf. with final Pattahh. Fem. form with suffix, as גִּשְׁתּוֹ.

(2) *Future O* is more frequent than *A*, in these verbs. Fut. *E* only in נָתַן. Some verbs have both Fut. *O* and *A*, as נָדַד, נָדַל. Some at one time retain, and at another omit נ, in different examples of the Fut.; as נָדַף, נָצַר, etc.

(3) *Imp.* like the Inf. seldom drops the radical נ, § 252. *b*. The apoc. forms are like גַּשׁ, גֵּשׁ (before Maqqeph גֶּשׁ־), תֵּן from נָתַן.

(*b*) Niphal. (1) Praeter appears like Piel, because it drops the נ of the root, and inserts a Daghesh, or prolongs the vowel; as נָשָׂא, Piel and Niph. נִשָּׂא; נָחַם, Pi. and Niph. נִחַם, § 253. Once with Hholem, as נִמּוֹל. (2) *Inf. abs.* sometimes as נִגּוֹף, הִנְדֹּף Ps. 68: 3, הִנָּתוֹן Jer. 32: 4. (3) Part. once as נִדַּחֲךָ, with suffix ךָ.

(*c*) Hiphil very rarely retains the נ; as הַנְתִּיךָ, לַנְפִּל. So in Hophal, הָנְתְּקוּ. The usual vowel here is *short* Qibbuts, as in the Paradigm.

Note. The verb לָקַח imitates פֹּ׳ in Kal; see Lexicon. The verb נָתַן assimilates its final ן also, before suffixes beginning with ת or נ; as נָתַתָּ instead of נָתַנְתָּ, נָתַנּוּ, etc. The Inf. is תֵּת for תֶּנֶת (§ 107. 2), with suff. תִּתִּי.

Remark. The great variety of usage, in verbs of this class, shews that the sound of נ was quite variable, and the letter less prominent and distinct than most of the consonants. The *predominant* usage in Kal, is *regular;* in Niph. Hiph. Hophal, *irregular.* The Daghesh'd conjugations are regular throughout; so that no Paradigm is needed.]

II. CLASS OF IRREGULAR VERBS,

or Verbs irregular ע׳.

§ 255. These comprehend such as are defective in respect to their middle radical; i. e. such, whose middle radical either falls out, or becomes quiescent.

Verbs Ayin doubled (עע); Par. XII.

§ 256. This class comprises all those, whose second and third radicals are the same letter, and which often drop the second radical in the course of inflection; as סָבַב, Praet. סַב, Inf. סֹב.

These verbs might well be named *contracted verbs*, (not very unlike the Greek *τιμάω, τιμῶ, φιλέω, φιλῶ*, etc.); for a great part of their irregularity arises from *contraction*. But dispute about *names* would not be important.

§ 257. The principal law of contraction is, that the second radical is dropped, and with it the points of the preceding letter, (whether a proper vowel or a Sheva), and the vowel belonging to the second radical is then transferred to the first radical.

E. g. סָבַב, סַב; סָבֹב, סֹב; יַסְבֹּב, יָסֹב, etc. The alterations occasioned in the formative praefixes etc. by this, will be considered in the sequel.

Note. All the forms which have an impure vowel in them, or a Daghesh forte in the middle radical, are incapable of contraction; e. g. סוֹבֵב, סָבוּב, סָבוֹב, סִבֵּב, etc.

§ 258. Any accession to the end of a contracted form, (by declension, or in any other manner), causes the second radical to reappear by a Daghesh forte, but does not restore to the first its original vowel.

E. g. סָבַב, contr. סַב, with accession סַבּוּ *săb-bū* (not סָבְבוּ), סַבּוֹתִי, סֹבִּי, יָסֹבּוּ, etc. In all such cases, the middle radical, having lost its vowel, is written by a Daghesh in the last radical, and joined on to the *preceding* vowel.

§ 259. In order to render more audible the doubling of the final letter of the root, the epenthetic syllables, וֹ and ֶי with the tone, are inserted before suffixes beginning with a consonant.

In the Praeter וֹ, as סַבּוֹתָ, סַבּוֹנוּ; in the Fut. and Imp. ֶי, as תְּסֻבֶּינָה, סֻבֶּינָה. The Arabian, while he writes the words fully regular in these cases, pronounces them like the Hebrew.

§ 260. The Praeformatives of tense and conjugation, in-

stead of the *short* vowel which they have in regular verbs, usually assume long *pure* vowels in the contracted forms, § 130.

Hophal only has an *impure* vowel following its characteristic; e. g. הוּסַב instead of הֻסְבַּב.

Note. In most cases, the *original* ground-forms, from which the *contracted* forms seem evidently to be derived, are somewhat different from those of the regular verbs; e. g. Kal. Fut. יָסֹב appears to come from a full Fut. יַסְבֹּב, (like the Arabic Future), so that when ס is thrown, by contraction, into the second syllable, and Pattahh comes to stand in a simple syllable, it of course becomes long, i. e. goes into Qamets, § 130. So in Niph., where we have נָסַב apparently for נַסְבַּב, and in the Fut. יִסַּב for יִסְבַּב; in Hiph., הֵסֵב from הִסְבֵּב, etc. But in some few cases, the contracted forms appear to come from *regular* original ones; as Fut. יֵמַר, apparently from יִמְרַר; so Niph. נִחַל as from נִחְלַל; Inf. הֵחֵל, as from הֵחָלֵל, etc.

§ 261. *A second mode of contraction* is, to insert a Daghesh in the *first* radical (after Praeformatives), to give those Praeformatives the regular short vowel, and then omit doubling the last radical, when the word receives an accession at the end. The epenthetic וֹ and ֶי are also omitted, in this case.

E. g. Kal Fut. יִסֹּב, etc.; Hiph. יַתֵּם (from תָּמַם) instead of יָתֵם; Hoph. יֻכַּת (from כָּתַת) instead of יוּכַת.

Note. In Kal Fut. this is not uncommon; in other conjugations it is rare. In Chaldee, this is the reigning method of contraction.

§ 262. The conjugations Poel, Poal, Hithpoel usually take the place of the regular Daghesh'd conjugations here; but not always; and sometimes both exist together, either as synonymous, or with shades of difference, §188. § 175. *a.*

§ 263. Verbs ע״ע, with the second and third radicals *Guttural*, lengthen the preceding vowel, in cases where Daghesh forte should be inserted but is excluded by the Guttural, § 112.

E. g. שָׁחַח, contr. שַׁח, 3d pers. fem. שָׁחָה, 1st pers. שָׁחוֹתִי. So מָרַר, 3d fem. מָרָה (not מַרָּה), מָרוֹתִי (not מַרּוֹתִי), etc.

Remark 1. The tone syllables in the usual contracted forms are peculiar. See an account of them in § 100. *f.*

Remark 2. The student must not fail to note, that in *Kal*, verbs עע often retain *the regular form;* specially in the Praeter, and sometimes in the Infinitive. In most other cases, they generally follow the models in the Paradigm; with more anomalies, however, than most other classes of verbs, as the sequel will shew. An instance of conformity to both models in the Fut. is חָנַן, Fut. יָחֹן and יֶחֱנַן; so רָנַן, Hiph. הִרְנִין.

[§ 264. *Notes on the Paradigm.* (*a*) Kal. (1) *Praeter* of verbs final Hholem, conforms to the law of contraction in § 257; e. g. רָמֹם, 3 plur. רֹמּוּ; and so רֹבּוּ, etc. Once, תַּמְנוּ = תַּמּוֹנוּ, Ps. 64: 7, or perhaps for תַּמְּנוּ of the second form of contraction, Daghesh being omitted, § 73. Note 3.

(2) *Inf. const.* sometimes with *Pattahh;* as שַׁךְ, גַּל. Inf. fem. רֹעָה from רָעַע. The Inf. is, in a considerable number of cases, written with a *Vav fulcrum*, § 64; e. g. גּוֹל, דּוֹם, צוֹר. So Imp., even with a Daghesh, as דּוֹמִי, קוֹשׁוּ. Rarely is the Inf. as בּוּר, Ecc. 9: 1.

In the suffix state, or before Maqqeph, the Inf. having a pure *O*, shortens it; as חֹק, חֻקּוֹ; תֹּם, תָּם־ *tŏm.*

(3) *Future* usually has Hholem pure; but sometimes it appears with Vav fulcrum, § 64; as יָעוֹז for יָעֹז. This Hholem is shortened by losing the tone; as יָחֹן, יְחָנֵּנוּ, Ps. 67: 2, or יְחֻנֶּנּוּ, Is. 27: 11; וַיָּסָב.

The Fut. with Pattahh also occurs, which gives a Tseri to the Praeformative; as יֵמַר, יֵקַל, יֵחַם, אֵיתַם 1st pers. with Yodh *fulcrum*, § 64, from תָּמַם.

The Fut. also has Shureq, in a few cases; as יָרוּן, יָרוּץ. So the second kind of contracted Future; as תִּתֻּם (= תִּתּוּם) instead of תִּתֹּם, from תָּמַם.

4. *Imper.* also has *Pattahh* sometimes; as גַּל; with ה parag. as כַּנָּה; with a Resh, as אָרָה. The Imp. *O* of course shortens this vowel, when the tone is removed; רָנִּי, סָלּוּהָ.

(*b*) Niphal. (1) *Praeter* sometimes with Tseri, as נָקֵל; also with Hholem, as נָגֹלּוּ, Is. 34: 4. The Praeform. has sometimes other vowels besides Qamets; e. g. נֵחַן from חָנַן, נִחַל from חָלַל; נִחַת from נָתַת; where the vowel under נ is long, because of the Dag. forte omitted in the second radical; which conforms to the *second* mode of contraction described above, § 261. Comp. § 260. Note, at the end; also § 111. § 112. According to these forms, we find נִחַלְתְּ (from חָלַל), Ezek. 22: 16; נֵחַנְתִּי (from חָנַן), Jer. 22: 23.

(2) *Inf. abs.* with Hholem; as הִבּוֹק, הִבּוֹז. *Inf. const.* with Tseri; as הִמֵּם, הֵחֵל, § 261. § 112.

(3) *Future* with Hholem; as יִדֹּם, with Resh תֵּרוֹץ 2d pers., יֵרֹמּוּ 3d pers. plur. from רָמַם.

(4) *Imp.* with Hholem; as הַרְעֵם. (5) *Part.* with Tseri; as מֵבִיא.

(*c*) HIPHIL has a *pure* Tseri throughout, in both of its syllables; which, therefore, is liable to change, as is usual with all pure vowels; e. g. הַסֵּב Hiph., 2 pers. הֲסִבּוֹתָ, etc.

(1) It should be noted here, that Hiphil not only takes a *Pattakh final*, in case it has a Guttural or a Resh in the last syllable, as הִשָּׁח, הִמַּר; and in Pause, as הִתָּז, § 145; but also, not unfrequently, without either of these reasons; as הִרַּךְ, הֲכַבֵּד, Part. מַצִּיל.

(2) *Praeter*, once תְּחִזֵּל = תְּחִזֵּל, § 261. *Sui generis* is הֲפִתֵּיתָ for הֲפִתּוֹתָ, Prov. 24: 28; unless it may come from פָּתָה, which is more probable. (3) *Future* with tone retracted, as יְנִיסֵב, etc.

(*d*) HOPHAL has no special anomalies except the manner in which the Praeform. is pointed, הוּסַב for הֻסַּב.]

§ 265. The resemblance between verbs עַ֫ and עָ֫ is great. Hophal is the same in both; and the Praeformatives take, in the same way, a long pure vowel. Besides these *general* resemblances, there are many *particular* instances, in which verbs עַ֫ exhibit the same appearance as verbs עָ֫.

E. g. Inf. בּוֹר from בָּרַר, בְּחוֹקוֹ (instead of בְּחֻקּוֹ) from חָקַק. Fut. יָרֹן, יָרֹץ, יָשׁוֹד, etc. Hiph. Inf. הַתִּימְךָ (for הַתְמִיךְ) from תָּמַךְ. Fut. יָשֵׂם, from שָׂמַם; וְחִיתֵן (for וְחִתֵּן) from חָתַת. It may be doubted, however, whether the root is not עו in all these cases, § 298. § 299. I conform to the Lexicons, in this arrangement.

[§ 266. PECULIAR ANOMALY. Verbs עַ֫, with the *first* form of contraction (§§ 257—260), sometimes omit the usual *Daghesh forte* in the increased forms (§ 258), and also the vowel which precedes it.

E. g. Fut. נָבָה for נָבֵּהּ, יָזוּ for יְזֻעוּ; Inf. בָּחֹם for בְּחַמֵּם; Niph. נָבָהּ for נִבַּהּ Is. 19: 3, Fut. יִדָּמֶה for יִדַּמֶּה Jer. 8: 14. But these anomalies are by no means frequent.]

Note. The conj. Poel, Poal, and Hithpoel, with their substitutes, Pilpel, Pulpal, and Hithpalpal, are declined regularly; the final Tseri in them being pure, and subject to changes as usual.

Remark 1. Of the whole number of verbs Ayin doubled (124), 26 have Piel etc. forms *only*; 20 have Poel etc. forms *only*; 10 have Pilpel etc. forms *only*: 11 have both Piel etc., and Poel etc.; 2 have Piel etc., with Pilpal etc.; and 3, Poel etc. with Pilpel etc. The other 52 supply no examples of any of these conjugations. It appears, therefore, that the *regular* form in Piel, is as frequent as any other.

Remark 2. The Lexicons are very irregular in designating the conjugations Poel, Poal, etc. The student must accommodate the designation to the actual form. The Hholem in these conjugations is sometimes omitted in writing, § 63.

Remark. Almost all the anomalies perplexing to the student, arise from the peculiarities noted in § 261 and § 266. But those in § 261 are altogether of the most frequent occurrence. If the student thoroughly possesses himself of the *second mode of contraction* there exhibited, he will meet with but few cases which will trouble him.

Verbs Ayin Vav; Par. XIII.

§ 267. This class comprises all those whose *second* radical is Vav, and whose root throughout, in Kal, Niphal, Hiphil, and Hophal, becomes *monosyllabic.*

This species of verbs, also, might justly be called *contracted;* so that verbs עִי may be named the *first* species of *contracts*, and verbs עוֹ the *second.*

§ 268. The laws of contraction are substantially the same here, as in verbs עִי; the principal differences are occasioned merely by the nature of Vav, which is a Quiescent.

(*a*) The vowel of the *contracted* form of the verb, is regulated by what would be the last regular vowel, in a full-form of two syllables; it being transferred to the first radical, and taking the place of its appropriate punctuation which falls out; comp. § 257.

E. g. Uncontracted קָוַם, contracted קָם = קָאַם; the original ו conforming to the heterogeneous vowel (§ 117. 2), i. e. ו becomes א, in order to conform to the Pattahh of the root, which Pattahh then quiesces in the substituted א, and therefore becomes *Qamets.* So Praeter *E* and *O;* e. g. מָוֶת, contr. מָת = מָיֶת, Vav conforming to the final vowel Tseri (§ 117. 2); בָּוּשׁ *bā-vōsh*, contr. בּוֹשׁ *bōsh;* Hiph. יְקִוִּים, contr. יְקִים, the Vav, after conforming to the vowel i. e. after becoming Yodh, having fallen out as superfluous before another Yodh in Hiphil. In Hoph. הוּקַם, there seems to be a transposition of the Vav to the first syllable; as if הוּקַם were put for הֻקָּמוּ. But see and comp. Hoph. of verbs עִי, § 260. Note. § 264. *d.*

Note. All the forms where *Vav* takes a Daghesh forte, and also where it is immediately followed by ה as the third radical, are incapable of contraction; e. g. עִוֵּד, קִוָּה, etc.

(*b*) The Praeformatives all take long *pure* vowels, in the contracted forms; the kind of which is determined by the original uncontracted forms, which appear to have differed from the common regular forms; like those in verbs עִי, § 260. with the Note.

E. g. Kal Fut. יָקוּם, as if from יַקְווּם (comp. the Arabic Fut. יַקְטֹל); Part. קָם, as if from קָוָם, an old Part. form; Imp. and Inf. קוּם, as if from קְוֻם. So in Niph. נָקוֹם, as if from נַקְוֹם; Hiph. הֵקִים, הִקְוִים, etc.

(*c*) In like manner as verbs ע״ע (§ 259), these verbs insert וֹ and ֶי with the tone, in the Praeter and Future, before suffixes beginning with a consonant.

E. g. Niph. Praeter, נְקוּמוֹתָ, נְקוּמוֹתֶם Hiph. הֲקִימוֹתָ; Kal Fut. תְּקוּמֶינָה. So far as the principle extends, it is just the same as in verbs ע״ע. But in verbs ע״ו, it extends only to the Praeter of Niph. and Hiphil for וֹ, and only to the Fut. of Kal for ֶי; while in verbs ע״ע, it extends throughout the four contracted conjugations.

(*d*) The tone-syllable in these verbs is throughout analogous to that in verbs ע״ע; see § 100. *g*.

§ 269. Piel, Pual, and Hithpael are here very rare; instead of them, Polel, Polal, and Hithpolel are employed, § 175. *b*. § 188.

Examples of Piel are עִוֵּד, קִוָּה. Most instances of Piel assume Yodh; as קִיֵּם, הִיֵּב, for קִוֵּם, הִוֵּב, etc. In regard to the difference between סוֹבֵב in verbs ע״ע, and קוֹמֵם here, see § 175. *b*. Note.

Remark 1. The 2d and first persons in Kal Praeter, are peculiar, inasmuch as they take a *short* vowel in their contraction. So it is, also, in the corresponding Arabic and Syriac. Hophal also takes a short vowel in the contracted root. Both these cases conform, indeed, to the general principle § 268. *a*; but they differ from the manner in Kal Praet. 3d persons, and in Niphal throughout.

Remark 2. The anomalous vowels, in different tenses and conjugations, may be easily accounted for, on the principles developed in § 117. E. g. in the Fut. יָקוּם, (instead of יָקוֹם which we might expect), the vowel conforms to the Vav with the *U* sound. It might, indeed, take the *O* sound equally well, (for aught we can see); but its present form distinguishes it more clearly from the Fut. of verbs ע״ע. So in Niph. Praet., נָקוֹם (instead of נָקַם), the vowel having conformed to the Vav, § 117. 1. So also in the Inf., Fut., etc. of Niph.; the Hholem arises from the conformity just described. In Hiph., the usual vowel is adopted, because it accords well with the Quiescent, which there conforms to the vowel and becomes Yodh, § 117. 2; or, if you please, is omitted because of the *characteristic* Yodh.

[§ 270. *Notes on the Paradigm.* (*a*) Kal. (1) *Praeter* rarely as קָאם, Hos. 10: 14; Fem. 3d pers. once with ת, as שָׁבַת (like the Chald.,

Syr., and Arab.), for שָׁבָה, Ezek. 46: 17. In Mal. 3: 20, פִּשְׁתֶּם comes from פֵּשׁ = פָּוֵשׁ, comp. § 181. *b*. Very seldom is the 3d person with Pattahh; e. g. בַּז, טַח, as if from בָּזַז, טָחַח.

A verb final Tseri, the Par. exhibits. The final ת of מֵת, (and of other verbs ending with ת), before a suffix beginning with ת, is designated by a Daghesh in the suffix letter, instead of being fully written.

Verbs final Hholem are also found, among the class עו׳. They retain the ו in the 3d pers. Praeter, because it is homogeneous, and the third person is protracted; e. g. בּוֹשׁ, אוֹר. But in the other persons, (which are shorter), they usually omit the Vav; e. g. בּוֹשׁ, בּוֹשָׁה, בֹּשְׁתָּ, בֹּשְׁתְּ, בֹּשְׁתִּי—בּוֹשׁוּ, בֹּשְׁתֶּם, בֹּשְׁתֶּן, בֹּשְׁנוּ. Inf. Imp. Part. also בּוֹשׁ.

(2) *Inf. const.* sometimes with Hholem; as מוֹת, בּוֹא, טוֹב, etc.; the Vav is sometimes omitted, as לָבֹא etc. § 63.

(3) *Fut.* sometimes with *O*; as יָבוֹא, יֵבוֹשׁ, יָחוֹס, יָקוֹט. *Defective* forms are יָקֻם, יָקֻט, etc. Fem. plur. sometimes without the epenthetic ֶי, as תָּשֹׁבְנָה, or תָּשֹׁבְנָ, instead of תְּשֻׁבֶינָה.

Fut. apoc. as יָקֹם, with Hholem pure and mutable; e. g. וַיָּקָם *văy-yā-qŏm*, תָּשָׁב־נָא *tā-shŏbh-nā*. It is sometimes written as יָקוֹם (Vav *fulcrum*), not unfrequently it appears with *Qibbuts*, as יָקֻם. With a *Guttural* or *Resh*, the apoc. Fut. usually takes Pattahh; as וַיָּסַר, וַיָּנַח.

(4) *Imper.* also written as קֻם, מֻת, etc. § 63. *Parag.* as קוּמָה, שֻׁבָה, etc. *Imp. apoc.*, as מֹל, like the Fut. *O* pure.

(5) *Part.* with *O*, as בּוֹשִׁים; with *E*, as לֵנִים, § 202. With א retained, as שָׁאט, שָׁאטִים = שָׁטִים.

(*b*) Niphal. (1) *Praeter* rarely with Tseri penult, as נֵעוֹר. Out of the 3d pers. Hholem is usually exchanged for *Shureq*, (§ 127. Exc. 1), as being equally homogeneous with the Vav, and somewhat shorter; which is required, because the accent is thrown forward upon the epenth. וֹ. Hholem rarely remains; as נְפֹצוֹתֶם.

(2) *Inf. const.* rarely with *U*; as הִדּוּשׁ. (3) Part. also has rarely *U*; as נְבֻכִים for נְבוּכִים = נְבוֹכִים.

(*c*) Hiphil. (1) *Praeter* written defectively is rare; הֵעִד = הֵעִיד. Sometimes the epenth. וֹ is omitted; as הֵנַפְתָּ = הֲנִפּוֹתָ, וְהֵטַלְתִּי = וַהֲטִילוֹתִי; הֵמַתָּ, הֵמַתִּי, instead of הֲמִיתוֹתָ, הֲמִיתוֹתִי. So also, not unfrequently in the 2d and 1st pers., the forms imitate verbs עע׳; e. g. הֲמִתִּי for הֲמִיתוֹתִי, הֲמִתֶּם for הֲמִיתוֹתֶם, etc. Sometimes with *Tseri*; as הֲרֵמוֹתָ, הֲשֵׁבוֹתָ, חֲקֵמוֹנוּ, etc. With Hhateph Seghol under the Praeform.; as הֱטִיבוֹתָ.

Peculiar is הֵרֵעַ, הֵרַע, and הֵפֵר, as if from roots עע׳; see Lexicon. Once הִסִּית (from סוּת), like verbs עע׳ in the second form of

of contraction, § 261. The praeform. ה, (in the derivates of עוד and עור) takes Pattahh instead of a comp. Sheva; e. g. הַעִידוֹתָ, הַעֵדוֹתָ, הַעִירוֹתִי.

(2) *Inf.* fem. once הֲנָפָה, apoc. form of masc. הָנִיף. Inf. abs. once; הָעַד because of the Guttural. (3) *Fut.* יַלִּינוּ; comp. forms in § 261, which this imitates. In the plur. fem. תָּקֵמְנָה, instead of תָּקִימְנָה, because a mixed syllable with Yodh and Hhireq long cannot, by usage, be penultimate, even if an accent supports it. *Fut. apoc.* shortens the Tseri, whenever it loses the tone; e. g. וַיָּקֶם, אַל־תָּלֶן. With a Guttural or Resh; as וַתָּרַע, וַיָּסַל.

(4) Imper. once with *Tseri;* as הָשֵׁיב, 2 K. 8:6. (5) Part. rarely as מַסִּית, מַלִּין, (for מֵסִית, מֵלִין), imitating verbs עע; see § 261.

(*d*) Hophal is sometimes written with *Qibbuts vicarious;* as יֻמְתוּ, הֻפַר, instead of יוּמְתוּ, הוּפַר, § 41.

(*e*) Polel, Polal, and Hithpolel are declined, in all respects, like Poel etc. in verbs עע, i. e. like Piel, Pual etc. in regular verbs, as the former stand in the place of the latter. Polal occurs in only *four* verbs.

(*f*) Hithpolel, like Hithp. in reg. verbs § 218, often takes Pattahh in the final syllable; which in pause becomes Qamets, as הִתְבּוֹנָן. Once the מ of the Praeform. is omitted in the Part., as בִּתְקוֹמֵם for בְּמִתְקוֹמֵם, Ps. 139:21.

(*g*) Pilpel etc. are declined like Polel etc. Pilpel is found in only five verbs; Polpal only in כּוּל; and Hithpalpal only in הוּל.

§ 271. *General remarks on verbs* עו. (*a*) The great similarity of them to verbs עע is very manifest, from § 268. *a. b. c. d;* and indeed, from many of the forms produced under § 270, specially under § 270. *c.* 1. It might indeed be doubted, whether more or less of these forms, so much like עע, have not a root belonging to that species of verbs. The resemblances in the general principles of contraction, are too manifest to escape notice.

(*b*) The number of verbs עו is about 141. Of these, 13 are לה, and incapable of contraction, § 268. *a.* Note; 6 resist contraction, viz. גָּוַע, הָוַר, עָוַת, צָוַח, רָוַח, and שָׁוַע; the rest are contracted. *Five* only have the conj. Piel.]

Verbs Ayin Yodh.

§ 272. These are such as have a Yodh originally for their middle radical, and which retain it in more or less of the forms in Kal.

273. Out of Kal, verbs ע״י in all respects are like those ע״ו.

[§ 274. *Notes on the Paradigm.* Kal. (1) *Praeter* has Yodh only in three verbs, viz. בִּין, רִיב, דִּיג; and where this is retained, the epenth. וֹ is inserted before the formative suffixes, beginning with a consonant; as the Par. shews. All the other cases of the Praeter, conform to that of verbs עוֹ.

(2) *Future* in all respects resembles Hiphil, in regard to form. So the apoc. form also; e. g. יָבֵן, וַיָּבֶן; יָשֵׂם, וַיָּשֶׂם. (3) *Part.* in one case is regular, viz. אוֹיֵב, from אָיַב.

Note. Very few verbs are exclusively עִי; most being also עוֹ in Kal. The older grammarians and lexicographers admitted no class עִי, but ranked such forms as בִּינוּ under *Hiphil*, with an *aphaeresis* of the ה. But as this is without other example, and as the kindred languages exhibit verbs עִי, this class is now generally admitted.]

III. CLASS OF IRREGULAR VERBS.

§ 275. This comprehends those, whose third radical becomes quiescent, or disappears.

Verbs Lamedh Aleph.

§ 276. Aleph, at the end of words, is usually *quiescent*, § 119. *b*. Throughout verbs לֹא, Aleph is *quiescent* or *otiant*, when it *ends* a word or a syllable.

§ 277. The general laws of quiescence are, (*a*) In the Praeter of all the *derived* conjugations, before formative suffixes beginning with a *consonant*, א quiesces in *Tseri*. (*b*) In the Fut. and Imp. of all the conjugations, before a *sufformative consonant*, א quiesces in *Seghol*. (*c*) In all other cases, it quiesces (when at the end of a word or syllable) in the regular vowel; excepting that whenever it meets with Pattahh, it lengthens it into Qamets.

E. g. מִצֵּאתָ, מֻצֵּאנוּ, תִּמְצֶאנָה, הַמְצֶאנָה, etc. In Kal, the Fut. יִמְצָא with Pattahh (Aleph affects the Fut. like a Guttural § 235), becomes יִמְצָא; in Niph. we have נִמְצָא instead of נִמְצָא; Pual, מֻצָּא instead of מֻצָּא, etc. § 115.

Note. But the vowels, made long by such quiescence, do not remain immutable. The laws of declension supersede the laws of quiescence; and Qamets etc. (made by quiescence) fall away, like any

mutable pure vowels; e.g. מָצָא, fem. מָצְאָה; Fut. יִמְצָא, 2d fem. תִּמְצְאִי, etc. See § 127. Exc. 4. So Piel מִצֵּא, fem. מִצְאָה, etc.

[§ 278. *Notes on the Paradigm.* (*a*) Kal. (1) *Praeter of verbs final Tseri*, usually retain it here; as יָרֵא, יָרֵאתָ, יְרֵאתֶם, etc. The 3d pers. sing. fem. sometimes takes ת (like the Aramaean); as קָרָאת, Is. 7: 14. Sometimes these verbs are written *defectivê;* as מָצָתִי for מָצָאתִי, § 63.

(2) *Inf. fem.*, as יִרְאָה, חֶטְאָה, also with ת, as מְלֹאת = מְלֹאֶת, קְרֹאות (with ו fulcrum merely) = קְרֹאֶת; see § 119. *c.* 3. *Inf. masc.* sometimes as חֲטוֹ = חֲטוֹא, § 63.

(3) *Imp.* יְראוּ *yε-rū*, = יִרְאוּ, see § 118. In plur. fem., קִרְאֶן, apoc. for קְרֶאנָה; צְאֶינָה for צֶאנָה, from יָצָא, is *sui generis*, Cant. 3: 11. Qaere, is not the root צָאָה?

(4) *Part. fem.* מֹצֵאת for מֹצֶאת, יוֹצֵת for יוֹצֶאת, § 119. *c.* 3. With suff. בֹּדָאם for בֹּדְאָם, § 118.

(*b*) Niphal. (1) *Praeter fem.* נִפְלָאת; see under *a.* 1. above. Forms *defectivê*, נִטְמֵתֶם for נִטְמֵאתֶם. (2) *Inf. abs.* נִקְרֹא. (3) *Part.* sometimes as נִמְצְאִים, seemingly from נִמְצֵא.

(*c*) Piel. Inf. sometimes as מַלֹּאת, מַלְּאוֹת; comp. *a.* 2. above.

(*d*) Hiphil. Praeter *defectivê*, as הֶחֱטִי = הֶחֱטִיא; Inf. also הֶחֱטִי, Jer. 32: 35.

§ 279. *Interchange of forms between verbs* לֹא and לֹה. In the Chaldee and Syriac, these two species of verbs fall under one and the same category, and have the same forms throughout. In Hebrew, there is plainly an incipient tendency toward this idiom, which developes itself in the frequent interchanges of these verbs for each other, in regard to vowels, or consonants, or both. E. g. verbs לֹא imitate verbs לֹה.

(1) As to vowels.				(2) As to consonants.			
Kal	כָּלְאתִי	for	כָּלָאתִי	Kal. Imp.	רְפָה	for	רְפָא
Part.	מֹצֵא	for	מֹצֵא		נְסָה	for	נְסָא
Piel	מִלָּא	for	מִלֵּא	Fut.	תִּרְפֶּינָה	for	תִּרְפֶּאנָה
	רִפֵּאתִי	for	רִפֵּאתִי	Niph.	נֶחְבָּה	for	נֶחְבָא
Fut.	יְגַמֶּא	for	יְגַמֵּא		נִבֵּיתָ	for	נִבֵּאתָ
Inf.	מַלֹּאות	for	מַלֵּא	Inf. const.	הֵרָפֵה	for	הֵרָפֵא
Hith.	הִנָּבְאֹת	for	הִתְנַבֵּא	Piel,	יְמַלֵּה	for	יְמַלֵּא

(3) *As to both vowels and consonants.* Kal. צָמִת for צָמָאתָ, מָלוּ for מָלְאוּ, see § 118. Part. act. יֹצֶה for יֹצְאָה, § 118. צֹבֶיהָ for צֹבְאֶיהָ, § 118. Pass. נָשׂוּי for נָשׂוּא, Ps. 32: 1.

Niph. נִטְמִינוּ for נִטְמֵאנוּ. נִרְפָּתָה for נִרְפְּאָה. Fut. יִמָּצוּ for יִמָּצְאוּ, § 118.

Piel. יְרַפּוּ for יְרַפְּאוּ, § 118.

HIPH. הִמְצִיתִךָ for הִמְצֵאתִיךָ. Part. מַקְנֶה for מַקְנִיא.
HITH. הִתְנַבֵּיתָ for הִתְנַבֵּאתָ. הִתְנַבּוֹת for הִתְנַבֵּא.
Compare with these resemblances to verbs לה, the similarities of those verbs to לא, in § 290. See on the general principle of such interchanges, § 122.]

Verbs Lamedh He.

§ 280. These comprise verbs originally with a final *Yodh*, or a final *Vav;* both of which coming at the end of a word, after a heterogeneous vowel (Pattahh), conform to the vowel, i. e. become ה, and quiesce in it, § 117. 2.

Note. Verbs originally לו are few; e. g. as שָׁלָה for שָׁלַו, 1st pers. Praet. שָׁלַוְתִּי; most verbs לה, are originally לי. Only the *derivate* forms develope the original root; e. g. נָקִי from נָקָה = נָקַי; קֶצֶו from קָצָה = קָצַו. Verbs with ה Mappiq, are verbs which originally have a final ה, and belong to the class of ל *Gutturals.*

§ 281. The final radical in these verbs either quiesces, or becomes otiant and falls out, both in conjugation and declension, every where with only two exceptions.

These are (1) *Praet.* 3d pers. fem., where the final radical is exchanged for ת; as גָּלְתָה, נִגְלְתָה, etc. (2) *Part. pass.;* as גָּלוּי *gālūy*, where the Yodh remains a proper consonant.

§ 282. The rules of *quiescence,* and the form of the quiescent letter, differ in different persons and tenses. They are as follows:

(*a*) *The Praeter*, 3d masc. sing. in all the conjugations, requires ה quiescent in Qamets. See Paradigm.

(*b*) The other forms without accession at the end, take ֶה throughout; excepting the Imp. 2 masc. sing., which has ֵה, and the Inf. abs. which has ֹה.

(*c*) Before *sufformatives*, beginning with a *consonant*, (1) The *Praeter* of Kal has ִי. (2) The *Praeter* of all the derived conjugations, has ֵי. (3) The Fut. and Imp. throughout have ֶי. See Paradigm.

(*d*) Before *sufformatives* beginning with a *vowel*, the Quiescent falls away.

E. g. גָּלוּ instead of גָּלְיוּ, גְּלִי for גִּלְיִי, etc. § 118. But a pause-accent restores the Quiescent, and prolongs the original vowel which preceded it; e. g. יִגְלָיוּ instead of יִגְלוּ, § 147.

Note. The falling away of the Quiescent here, throughout, depends on the principle stated in § 118 with the Note.

[§ 283. *Notes on the Paradigm.* (*a*) Kal. (1) *Praeter* sometimes has the Chaldee form, as עָשָׂת for עָשְׂתָה, comp. § 278. *a.* 1. With *Vav* moveable, once, שָׁלַוְתִּי, Job 3: 26. Forms written *defectivê* are rather unusual; as בָּנִתִי for בָּנִיתִי.

(2) *Inf. abs.* sometimes drops the ה, and takes the form גָּלוֹ for גָּלוֹה, etc. Twice it even takes ת; as שָׁתוֹת, רָאוֹת. *Inf. constr.* rarely as קְנֹה, עֲשֹׂה. Fem. form רַאֲוָה, retaining the Vav, Ezek. 28: 17. Once הֱיֵה, in Ezek. 21: 15.

Note. The usual *Inf. constr.*, as גְּלוֹת, is a fem. Segholate form, and is merely a contraction of גְּלֹוֶת; see § 120. *c.* Comp. fem. Infinitives, § 212. 3.

(3) *Future.* (*α*) תִּהְיֵה, תֹּבֵא, תִּזְנִי, (instead of תִּהְיֶה, תֹּאבֶה, תִּזְנֶה), are merely imitations of the Chaldee pointing in the Fut. of these verbs, and are probably errors of transcribers.

(*β*) *The Yodh quiescent of the root*, is sometimes omitted before suffixes as תַּעֲשֶׂנָה for תַּעֲשֶׂינָה; and sometimes it becomes *otiant*, by reason of a Dag. euphonic, as תִּרְאֶינָּה; and even falls out here also, as תַּעֲנֶנָּה.

(*γ*) *The Apocopate Future* is common to all the conjugations of this verb. It is formed by dropping the final ה with the preceding vowel. It then appears (1) Usually with a furtive vowel under the first radical. (2) Without one. E. g.

		(1) Forms with a furtive vowel.			(2) Forms without a furtive vowel.		
		full form.	*apoc. form.*		*full form.*	*apoc. form.*	
Sing.	3	יִגְלֶה	וַיִּגֶל (יֵשֶׁל)	*a*	יִבְכֶּה	יֵבְךְ, (תֵּבְךְ)	*i*
—	2	תִּגְלֶה	וַתֵּגֶל	*b*	יִהְיֶה	יְהִי, יֶהִי, (נְהִי, אֱהִי)	*j*
—	1	אֶגְלֶה	וָאֵגֶל	*c*	יִחְיֶה	יְחִי, יֶחִי, (תְּחִי)	*k*
Plur.	1	נִפְנֶה	וַנֵּפֶן	*d*	....	יִחַדְּ	*l*
ע׳ *gutt.*	3	יִשְׁעֶה	וַיִּשַׁע	*e*	יִפְתֶּה	וַיִּפְתְּ Job 31: 27.	*m*
—	2	תִּתְעֶה	וַתֵּתַע	*f*	יִרְאֶה	וַיַּרְא, א *in otio* (§ 57. *a*)	*n*
פ׳ *gutt.*	3	יַעֲשֶׂה	וַיַּעַשׂ	*g*	יִרְדֶּה	וַיִּרְדְּ, וְיֵרְדְּ Ps. 72: 8.	*o*
	3	יֶחֱרֶה	וַיִּחַר	*h*	יִשְׁבֶּה	וַיִּשְׁבְּ	*p*

Note 1. *The Segholate forms in verbs* differ, in one respect, from those of nouns, etc.; inasmuch as verbs take Hhireq *medial* for a *penultimate* vowel; whereas nouns etc. allow only of Seghol, Tseri, Pattahh, Qamets (in a few cases), and Hholem, all pure. In the above table, *a*, *e*, and *h*, have Hhireq *medial* for a *penult* vowel.

Note 2. In the apoc. forms of the 2d and 1st persons, sing. and plural, the Hhireq is prolonged into Tseri, so *b*, *c*, *d*; not וַתִּגֶל, וָאִגֶל, etc. On the other hand, the third person very rarely has a Tseri in the penult, like יֵשֶׁל from שָׁלָה, under *a*.

Note 3. When the second radical is a Guttural, the apoc. forms assume the usual Pattahh in the final syllable; as in *e* and *f*, § 113. When the first radical is a Guttural, both vowels more usually are Pattahh, as in *g*; but ה and ח may take Hhireq, as in *h*.

Note 4. The nude apoc. forms in No 2, without furtive vowels, are not frequent; yet they occur sufficiently often to be distinctly acknowledged. In *form* they resemble such nouns as קֹשְׁטְ, נֵרְדְ, etc. The learner will observe, that the Hhireq under the Praeform. is occasionally prolonged, and becomes Tseri; e.g. in *i*. In *l*, the Pattahh in יִחַדְּ *yi^ahhd*, is only *furtive*, as the Dag. lene in דּ shews.

Note 5. In the forms under *j*, *k*, the *Segholate* shape accommodates itself to the words which have a final Yodh; e. g. יְהִי instead of יִהְיְ or יִהֶי, etc. See the ground of this, in § 120. *b*. So also יְהוּ (written once יְהוּא § 125. *a*), from הָוָה.

Note 5. All the apoc. forms of the Future more usually have a ו conversive before them; but some occur without it; and ו does *not always* occasion apocope, e. g. וַיַּעֲנֶה 2 K. 1: 10. וַיִּכְרֶה 2 K. 6: 23.

Remark. The student will observe, that none of the Segholates in *Kal*, have the common form of two Seghols, as מֶלֶךְ. In this respect the forms of Kal are distinct from those of Hiphil, which adopts the double Seghol, wherever the nature of the word permits.

(4) *Imp.* For the forms גְּלִי, גְּלוּ, instead of גִּלְיִי, גִּלְיוּ, see § 118. Notes 1. 2. 3.

(5) *The act. Part. fem.* is גּוֹלָה (for גּוֹלְיָה § 118). Sometimes it assumes the form גֹּלִיָּה, plur. גֹּלִיּוֹת, as if from גֹּלִיי, of the form תֹּמִיךְ, § 212. 6.

(6) *The pass. Part.* rarely as עָשׂוּ for עָשׂוּי, צָפוּ for צָפוּי. In Kethib, נְטוּוֹת *nĕtū-vōth*, Qeri, נְטוּיוֹת.

§ 284. In all the forms where Yodh radical is dropped, it is occasionally restored, either by a Pause-accent, by Nun parag., or by the emphasis required upon the word. See § 147, for pause-accent. With *Nun*, יִרְבּוּ, יִרְבְּיוּן and יִרְבָּיוּן. Emphasis, חָסָיָה Ps. 57: 2. Imp. בְּעָיוּ, Is. 21: 12. With ה parag., also, Fut. אֶחֱמָיָה.

Note. From these cases of restored and prolonged vowels, it is clear, that the Fut. and Imp. of verbs לה have, in the real ground-form, a final Pattahh, since the restored vowel goes into Qamets; § 146.

§ 285. Niphal. (1) *Praeter* sometimes with Hhireq before י; as נִקִּיתָ from נָקָה, נִגְלִינוּ. In pause, נִטָּיוּ from נָטָה.

(2) *Inf. abs.* rarely as נִגְלוֹת. *Inf. const.* very rarely, as הֵרָאֹה, Judg. 13: 21.

(3) *The fut. apoc.* here, merely drops the final ה with the preceding vowel.

§ 286. Piel. (1) *Praeter* sometimes with Hhireq before י; גִּלִּיתָ. (2) The apoc. forms in this Conj., not only drop their final ה with its vowel, but also the Daghesh forte from the middle radical, (see Par.), because this letter now becomes a *final* one; § 72. The preceding vowel is sometimes prolonged, as וַיְתָו = וַיְתַוֶּה.

(3) With Yodh restored; Imp. דַּלְיוּ (for דַּלְּיוּ, § 73. Note 3). Fut. with Suff. תְּדַמְּיוּנִי.

§ 287. Hiphil. (1) *Praeter* sometimes with Hhireq; as הִגְלִיתִי, הוֹרִינוּ. Sing. fem. 3d pers. sometimes as הִגְלָת; comp. § 283. *a.* 1. In some cases the ה prefix takes Seghol; as הֶגְלָה, הֶרְאָה. Also as the Chaldee, הֶחֱלִי for הֶחֱלָה; comp. § 283. 3. *a.*

(2) *Inf. abs.* once as הַרְבָה. *Inf. const.* once, הִקְצוֹת for הַקְצוֹת, Lev. 14: 43. (3) *Fut.* once, 3d pers. plur. הִמְסִיו *hĭm-sīv*, like the Chaldee רְמִיו, etc. Once תֶּמְחִי for תַּמְחֶה, Jer. 18: 23.

§ 288. *Futures apocopate.* Like those in Kal, they are divided into two kinds. (1) With a furtive vowel; e. g. וַיֶּגֶל, וַיֶּתַע, וַיַּעַל. Here the penult vowel is Seghol, or (under a Guttural) Pattahh. The usual forms of noun-Segholates are here prevalent, in distinction from those in Kal; Remark, p. 108.

(2) With nude apocope; as יַרְדֶּה, יַרְדְּ; יַפְתֶּה, יַפְתְּ, etc.

Note. The Imper. follows the analogy of No. 1; e. g. with a furtive vowel, always as הֶרֶב, הֶרֶף, instead of הַרְבֵּה, הַרְפֵּה, etc. With a Guttural, as הַעַל for הַעֲלֵה, etc.

§ 289. *Peculiar anomalies.* Such are the endings in (..), in Inf. Fut. and Imp.; e. g. Inf. Kal, הֱיֵה *to be;* Piel, עַנֵּה *opprimendo;* Hoph. הָפְדֵּה. Kal Fut. תִּהְיֵה, תֹּבֵא for תֹּאבֶה. Piel, תְּגַלֵּה. In Syr. and Chaldee, the Fut. ends in ֵא or ֵי, in these verbs.

§ 290. *Imitations of verbs* לֹא; comp. § 279. (*a*) *Imitation in respect to the consonants;* e. g. רָצִאתִי for רָצִיתִי; נָשֹׁא Inf. abs. for נָשֹׁה, Imp. הֱוֵא. So יִשְׁנֶא, יֶחֱלֶא, for יִשְׁנֶה, יֶחֱלֶה; שִׁנָּא for שִׁנָּה Piel; יְשֻׁנֶּא for יְשֻׁנֶּה, Ecc. 8: 1. (*b*) *As to vowels;* e. g. תִּכְלָה for תִּכְלֶה, אֶשְׁעָה for אֶשְׁעֶה; Piel Inf. עַנֵּה for עַנּוֹת; Part. Niph. נַחֲלָה for נַחֲלֶה; תְּגַלֵּה for תְּגַלֶּה.

§ 291. *General remark on the usage described in* § 279, § 290. The number of these anomalies will be increased or diminished very much, according to the principles assumed by the Lexicographer. If he constitute roots both in לֹא and in לֹה, with the same meaning, then the anomalies are reduced to a very small number. If he make but one root, then they are multiplied. I observe that Gesenius, (very rightly in my apprehension), in his latest works, increases the number of the roots, and thus diminishes the anomalies.

§ 292. *Pilel* appears only twice, viz. in נְאוָה, (contract. נָאוָה § 119. *c.* 1), from נָאָה; and in מְעַטָּרַי Part. const. plur., from עָטָרָה, Pilel עִטְּרָה.

Hithpalel appears only in שְׁתַּחֲוָה, Hith. הִשְׁתַּחֲוָה, Fut. apoc. יִשְׁתַּחוּ instead of יִשְׁתַּחֲוֶה, § 120. *b.* Inf. with ה parag. הִשְׁתַּחֲוָיָה, 2 K. 5: 18.]

Verbs Lamedh Tav.

[§ 293. These are not strictly irregular; but in all the persons which receive a suffix beginning with ת, the ת final of the root is inserted by a Dag. forte in the suffix letter; e. g. כָּרַת, כָּרַתָּ, כָּרַתְתִּי, כָּרַתֶּם, etc. So also, מֵת *he died*, מַתָּ, מַתִּי, etc.

Verbs doubly anomalous.

§ 294. These are such as have two radicals, (usually the first and third), which may be dropped, or assimilated, or may become quiescent; as אָתָה, יָצָא, יָרֵד, נָשָׂא, נָתַן, etc.

Note. Very few cases occur, like בּוֹא, where two irregular letters come together. Two cases only occur of verbs irregular פ and עי; e. g. נָדַד, and נָסַס; for which see Lexicon. The verbs נוּד and נוּעַ, are regular as to the *Nun*, § 253.

§ 295. In regard to the *first* radical, these verbs exhibit all the various phases of verbs irregular פ; and in regard to the *third* radical all the phases of verbs irregular ל; see Par. XVII seq.

§ 296. The following examples, and notes on the Paradigms just mentioned, exhibit all the forms of these verbs in which the student is likely to meet with any difficulty.

(*a*) Verbs פֵּא and לֵה.

אָלָה, Hiph. fut. apoc. וַיֹּאַל 1 Sam. 14: 24 for וַיּוֹאֶל.

אָפָה, Imp. אֲפוּ Ex. 16: 23, by Syriasm for אֵפוּ (§ 119. *d.* 2); Fut. with suff. וַתֹּאֲפֵהוּ 1 Sam. 28: 24, for וַתֹּאֶפְהוּ.

אָתָה, Praet., in pause אָתִיו Jer. 3: 22; Imp. in pause, אֲתִיו for אֵתִיו (§ 119. *d.* 2. § 147); Fut., וַיֹּתְא Deut. 33: 21, for וַיֹּאתֶה, the first א being dropped, and final א put for ה, § 290; וַיְאֵת Is. 41: 25, for וַיְאַתָּה. Hiph. Imp. in pause, הֲתֵיו for הֵאֵתִיו, § 119. *c.* 1. § 147.

(*b*) Verbs פַּי and לֹא.

יָצָא, Inf. fem. צֵאת for צְאֵת, § 119. *c.* 1. Imp. צֵא, § 243. *a.*

(*c*) Verbs פַּי and לֵה, Par. XVII.

יָדָה, not found in Kal; Piel. Fut. וַיְדַּוּ Lam. 3: 53, for וַיְיַדּוּ. Hiph. Fut. with ה retained, יְהוֹדֶה Neh. 11: 17; first person with suffix אוֹדְךָ, Ps. 35: 18, and in pause אוֹדֶךָּ, Ps. 30: 13.

יָנָה, Fut. 1st pers. plur. with suff., נִינָם, Ps. 74 : 8.

יָפָה, Fut. apoc. וַיִּיף, Ezek. 31 : 7; *Popaal*, יָפְיָפִיתָ, Ps. 45 : 3.

יָרָה, Fut. 1 pers. with suff., נִירָם, Num. 21 : 30. Hiph. Fut. with suff., יֹרֵם, 2 K. 17 : 27; תּוֹרְךָ, Ps. 45 : 8 etc.

(*d*) Verbs פ״ן and ל״א, Par. XVIII.

The Paradigm exhibits in Kal and Niphal the forms of נָשָׂא; in Hiphil those of נָשָׁא, because the former does not occur in Hiphil.

Infinitive construct, שֵׂאת for שֶׂאֶת (§ 119. *c.* 1). Fut., תִּשֶּׁנָה, Ruth 1 : 14, without Aleph. Hiph. Fut., יַשִּׁי, Ps. 55 : 16, Kethib for יַשִּׁיא.

(*e*) Verbs פ״ן and ל״ה, Par. XIX.

The three verbs נָזָה, נָטָה, נָכָה, are all of this form. Kal. Fut. apoc. with Vav, וַיֵּט and וַיֶּט־; וַיִּז, 2 K. 9 : 33. Niphal נָתָה, Praet. 3 pers. plur. in pause, נִטָּיוּ, Num. 24 : 6; Fut. 3 pers., יִנָּטֶה, Zech. 1 : 16; 3 pers. plur. יִנָּטוּ, Jer. 6 : 4; from נָכָה, Praet. נִכָּה, 2 Sam. 11 : 15; נִכְּאוּ, Job 30 : 8, with א for ה, § 290, or perhaps the root is נָכָא.

Hiph. Fut. with suff., as יַכּוֹ, 2 Sam. 14 : 6; יַטֶּךָ, Job 36 : 18 etc. Fut. apoc. with Vav, וַיַּט, וַיַּךְ etc. The Imp. also suffers apocope, and takes the forms הַט, הַךְ, which are of frequent occurrence.

§ 297. The verb בּוֹא has all the common inflections exhibited in Paradigm XX. But it has many forms *sui generis*, besides these. E. g. with suff., as בֹּאֲךָ, בֹּאֲכָה; Fut. וַיָּבוֹ for וַיָּבוֹא. Fem. 3d plur. תְּבֹאֶינָה, with epenth. ֶי. Also תָּבֹאתָה, Deut. 33 : 16, for תָּבֹא; and תָּבֹאתִי, 1 Sam. 25 : 34, for תָּבֹאי. *Hiphil* sometimes takes epenth. וֹ; as הֲבִיאוֹתָנִי, הֲבִיאוֹתִיו, הֲבִיאוֹתֶם. *Defectivê*, הָבִי for הָבִיא.

Note. The verbs נוּא and קוּא, are used only in *Hiphil*; where they are declined like בּוֹא.

Relation of irregular verbs to each other.

§ 298. In the irregular verbs, in general, only two of the radicals appear to be permanent and immutable. The other radical may be, and often actually is, supplied in different ways, according to the forms adopted by the different classes of irreg. verbs. E. g. from the biliteral דך, have been formed דָּכַךְ, דּוּךְ, דָּכָא, דָּכָה, all of the same meaning. So also יָצַב and נָצַב; יָצַר, צוּר, and צָרַר; קָרָא and קָרָה; טוֹב and יָטַב; and so, more or less, of a large proportion of the irregular verbs, much larger than has yet been generally noticed. This principle reigns extensively, also, in the kindred Shemitish languages.

§ 299. In consequence of different forms having the same meaning, it happens in many cases, that one form is employed only in some particular tense or conjugation, while another is employed exclusively in another. E. g. from הָלַךְ, *ivit*, is derived the Praet. and Part.;

while its equivalent, יָלַךְ, furnishes the Inf., Fut., and Imp. So חָקַק, as usual in *Kal;* but Pual חֻקָּה, and Hith. הִתְחַקָּה, come from חָקָה.

Compare, in Latin, *fero, tuli, latum*; Greek, φέρω, οἴσω, ἤνεγκα. It were to be wished that lexicographers would make a much more extensive use of this obvious and widely extended principle in Hebrew etymology. It would greatly diminish the so called *anomalies* of the language.

Pluriliteral Verbs.

§ 300. These are properly very few; and they are declined like the Conjs. Pilel and Pulal. The following list comprises the whole number that actually appear; viz.

(1) טִאטֵא, 1 pers. with suffix טִאטֵאתִיהָ, Is. 14: 23. (2) כֵּרְבַּל, participle מְכֵרְבָּל, 1 Chr. 15: 27. (3) כִּרְסֵם, Fut. with suffix. יְכַרְסְמֶנָּה, Ps. 80: 14. (4) פַּרְשֵׁז, Job 26: 9. (5) רֵטֲפַשׁ, Job 33: 25. (6) תַּחֲרֶה, 2 pers. fut. תְּתַחֲרֶה, Jer. 12: 5; participle מְתַחֲרֶה, Jer. 22: 15. (7) A few other forms are noted in some of the lexicons, but in others they are more properly referred to the Pilel form, derived from a triliteral root; as Pilel 3 pers. fem. in pause רַעֲנָנָה, Job 15: 32. Cant. 1: 16, from רָעַן.]

PARTICIPLES.

301. Participles are treated as adjectives, i. e. declined as nouns; which is common in other languages. Participles, in regard to case, tone-syllable, etc. follow the usages of nouns. Par. XXI. exhibits the various phases and declensions of their *absolute* cases.

§ 302. All of them in the fem. may form Segholates, except the ground-form has an *immutable* penult vowel. E. g. קָמָה, מְסִבָּה, מְקִימָה, etc. are incapable of a Seghol. form, because the penult vowels cannot be so changed as to conform to the laws of Segholates; see § 142. *d.* But in Hiphil, the fem. Segholates are derived from an apoc. fem. form מַקְטֵלָה, like the apoc. Fut. יַקְטֵל.

VERBS WITH SUFFIX PRONOUNS.

§ 303. Pronouns, following verbs and governed by them, are attached to them and united in the same word. This is effected by taking the fragments or parts of the pronoun, with an appropriate vowel of union (where one is needed), and adjusting the form of the verb, when necessary, so as to receive it.

E. g. קְטָלַנִי, instead of קָטַל אֹתִי, *he killed me*; קְטָלְתָּם, instead of קָטַלְתָּ אֹתָם, *thou didst kill them*. Comp. Latin *eccum*, for *ecce eum*, etc.

§ 304. Most of the suffix pronouns influence the tones of the verb, i. e. they move it *forward* or toward the left; and consequently they occasion more or less changes in the mutable vowels of verbs, usually (not always) according to the general principles of the vowel changes; § 126 seq. In some few cases, the *consonants* of the verb suffer a change in order to receive a suffix, § 311.

§ 305. As all the conjugations of verbs terminate in the same manner, they all receive suffixes in the like manner with Kal, with very little variation. But *neuter* verbs, and those which are *passive* or *reflexive*, do not from the nature of the case admit of suffixes, as they do not govern words after them;

Note. Verbs of the *first* and *second* persons do not receive suffixes of the same persons, because the *reflexive* forms of the verbs express the sense which would be thus conveyed.

§ 306. The Inf. mode, and participles, receive suffixes either in the manner of verbs or of nouns.

But not with the same meaning, as it respects the Inf. mode; for a noun-suffix appended to it, denotes the *subject* or *agent* of the verb; but a verbal suffix, the *object* of the action implied by the verb. E. g. Inf. פְּקֹד, with noun suff., פְּקֻדַּי, *my punishment*, viz. that which I inflict; with a verbal suff. לְפָקְדֵנִי *to punish me.*

[§ 307. *Different forms of pronoun suffixes.* Most of the verbal-suffixes, or fragments of primitive pronouns, have at least three different forms, adapted to the different ending or tense of the verb to which they are appended.

(*a*) The most simple form of the suffixes is that in which they begin with a consonant. In this shape they are appended, through all the tenses and moods, to forms of verbs which end with a *vowel*; see Note.

(*b*) To the simple form is prefixed a vowel of the *A* class, viz. Qamets or Pattahh. In this shape they are appended to forms of verbs which end with a *consonant*, usually in the Praeter only.

(*c*) To the simple form is prefixed a vowel of the *E* class, viz.

Tseri or Seghol. In this shape they are appended to forms of verbs which end with a *consonant*, in the Fut. and Imperative.

Note. The vowel which is thus prefixed to the suffixes, serves to connect them more readily with the verb, and is therefore called the *union-vowel*. When the verb ends in a vowel, that vowel of course serves as a union-vowel.

§ 308. Between the suffix and the union-vowel, there is sometimes inserted an epenthetic *Nun*, § 109. *b*, which is usually assimilated to the first letter of the suffix and expressed in it by a Daghesh forte. In poetry, the Nun is sometimes fully written. This class of suffixes is limited principally to the sing. number of the pronouns, and to the Fut. tense of verbs.

§ 309. The following table exhibits the suffixes as appended, (*a*) to verbs ending with a vowel in all the moods and tenses. (*b*) To those ending with a consonant in the Praeter. (*c*) To those ending with a consonant in the Fut. and Imperative. (*d*) It exhibits also those suffixes which receive an epenthetic Nun.

	(*a*)	(*b*)	(*c*)
Sing.	*common.*	*Praeter.*	*Future etc.*
1.	־ַנִי	־ַנִי in pause ־ָנִי	־ֵנִי
2 m.	־ָכָה ־ָךְ	ךְ in pause ־ֶךָ ־ָךְ	ךְ &c. ־ֶכָה
2 f.	כִי ךְ	־ָךְ ־ֶךְ ־ֵךְ	־ֵכִי ־ֶךְ ־ֵךְ
3 m.	ו ־ַהוּ	וֹ ־ָהוּ	וֹ ־ֵהוּ
3 f.	־ָהּ	־ָה ־ָהּ	־ֶהָ
Pl. 1.	־ַנוּ	־ָנוּ	־ֵנוּ
2 m.	כֶם	כֶם	כֶם
2 f.	כֶן	כֶן	כֶן
3 m.	ם poet. ־ַמוֹ	־ָם ־ָם poet. ־ָמוֹ	־ֵם ־ֶם poet. ־ֵמוֹ
3 f.	ן	־ָן ־ָן	־ֵן

Future with epenthetic Nun.

(*d*)

Sing. 1. ־ֶנִי ־ַנִי for ־ַנְנִי &c.	Sing. 3 m. ־ֶנּוּ for ־ֶנְהוּ, also נוֹ
– 2 m. ־ֶכָּה ־ֶךָּ for ־ֶנְךָ &c.	– 3 f. ־ֶנָּה for ־ֶנְהָ

§ 310. *Notes on the table of suffixes.* (1) In a very few instances, the Fut. has the suffixes ־ַנִי, ־ָם, like the Praeter; and *vice versa* the

Praet. very rarely takes suffixes like the Future, viz. ־ֵ֫נִי and a few times ־ֵ֫נִי.

(2) The original *union-vowels* would seem to be Qamets and Tseri, which shorten into Pattahh and Seghol when the tone is removed. Before the epenthetic *Nun*, the two latter only are found. So also in ־ֵ֫נִי, which in pause becomes ־ֵ֫נִי.

(3) The 2d pers. sing fem. ־ָךְ in *b*, occurs but seldom; the more common form in the Praeter is ־ֵךְ, and without the tone ־ֶ֫ךְ, as in the Future. The form with parag. *Yodh* in *c*, occurs often in the later Psalms.

(4) The suffixes כֶם, כֶן, never take a *union-vowel;* nor does the suffix ךְ or כָה, except in pause. The 3 pers. sing. fem. of the Praeter also takes suffixes, either *with* or *without* a union-vowel; see below § 312. 2.

(5) The forms ־ֵ֫מוֹ ־ָ֫מוֹ ־ֵ֫מוֹ with a parag. וֹ, are common in poetry. The form מוּ is found as a suffix once, Ex. 15: 5; so in Ethiopic. The form ־ֵהֶם occurs in Deut. 32: 26.

(6) Instead of the fem. suffix ן of the 3d pers. plural, the masc. form ם appears, specially after the sufform. וּ and ־ִי; perhaps in order that the fem. suffix may not be confounded with the parag. ן; as וַיְגָרְשׁוּם, Ex. 2: 17, for וַיְגָרְשׁוּן; וַיַּאַסְרוּם, 1 Sam. 6: 10. Gen. 26: 15. Num. 17: 3, 4. Josh. 4: 8. Hos. 2: 14. Prov. 6: 21. But ן is used in Jer. 48: 7.

(7) The suffixes with epenth. Nun are occasionally found in the Imp. and rarely in the Praeter; see No 1. above. In Chaldee, an epenth. Nun is always found before the suff. of the Fut. Imp. and Infinitive.

(8) Wherever there is a *union-vowel*, it uniformly *takes the tone.* The suffixes כֶם and כֶן always draw down the tone upon themselves, removing it two places if necessary, and are on that account denominated *grave* suffixes. The others never move the tone more than one syllable, and are called *light* suffixes.

The suffix ךְ or כָה, when appended to verbs ending in a *consonant*, usually takes the tone. The 3 pers. sing. fem. of the Praeter is excepted; see Paradigm.

(9) Some of these suffix-forms of pronouns are derived from primitive forms which are still in use; as ם, ן, from הֵם, הֵן, etc. Others would seem to come from forms which are now obsolete in Hebrew; as ךְ from אַכָּה = אַנְכָה *thou*, like אָנֹכִי *I;* כֶם from אַכֶּם etc. The form ךְ still appears in Ethiopic, as a regular sufform. in the flexion of verbs.

Note. Verbal-suffixes are also united, in all their forms, with certain adverbs and interjections; in which condition they are in the *Nom. case.*

§ 311. The changes in the *vowels*, of the verb, occasioned by the suffix pronouns, are seen in the Paradigm. In the *consonants*, the following changes take place; viz. Praet. 3 fem. הָ becomes תְ; the fem. תְּ (תִי) becomes תִּי; 2. plur. masc. תֶּם becomes תּוּ; as the Par. shews. The forms ending with נָה receive וּ in its room.

§ 312. *Notes on the Paradigm.* *Kal. Praet.* 3d *pers. masc.*. In קָטְלַנִי, as the tone is moved forward, the first vowel falls away, § 132; the second vowel of the original word is thrown into a simple syllable, and becomes long, § 130; but where the syllable remains mixed, Pattahh continues, as קָטְלַכֶם. In such a way, the student will easily account for most of the changes made in the original vowels of the verb. Verbs final Tseri retain it, when a long vowel is required in the ult. of the verb; as לָבַשְׁתָּ.

(2) *Praeter* 3 *fem.* substitutes ת for the final ה, unites this (for the most part) in a syllable with the last radical of the verb, and always puts the tone upon the same syllable. It is only when a suff. begins with a *vowel*, (which occurs only in ךָ ךְ ם ן), that the final ה is taken away from this syllable (§ 90. 1), which of course prolongs the Pattahh, § 130. E. g. with suff. ךָ, קָטַלְתָּךָ, where the Tseri of the suff. is shortened, in consequence of falling into a mixed syllable without the tone, § 129 *a*. So with ם ן, it makes by the same rules, קְטַלְתָּם, קְטַלְתָּן.

Note. The suff. הוּ and הָ sometimes assimilate their ה to the final ה of the verb; e. g. גְּמָלַתְּהוּ = גְּמָלַתְּתּוּ, 1 Sam. 1: 24; אֲחָזָתְּהָ = אֲחָזַתְּתָהָ, Jer. 49: 24.

(3) *Praet.* 2 *fem.* exhibits the form קָטַלְתִּי before a suffix, (as stated in § 311); and in this way appears in the same manner as the 1 pers. sing. when it takes the suffix of the third pers. sing. and plural. The student will remark that here, and in the second pers. plur., a *union-vowel* is provided for the verb, by adopting the forms קְטַלְתִּי, קְטַלְתּוּ.

4. *The Inf.* most usually takes suffixes in the manner of Segholate nouns, in Dec. VI; i. e. the final vowel is thrown back upon the first radical, and shortened. If the verb be ע *Guttural*, then the points are regulated by the usual principles, in § 114. § 128. See the examples in the Paradigm. The variety of punctuation, with suff. ךָ, כֶם, ךְ, כֶן, may also be there seen.

The Inf. of a verb Fut. *Pattahh* usually takes *Hhireq* under the first radical, before suffixes; as בָּקְעָם in the Par.; but sometimes Pattahh, as רָקְעָךְ, פְּעָמוֹ, etc. Verbs *Pe Gutt.* sometimes take a *Seghol* in the first syllable; as חֶבְנָה, Ps. 102: 14.

The Inf. fem. Segholate takes suff. like nouns of Dec. XIII. *Hhireq*

is the usual vowel in the first syllable; e. g. רְשָׁתִי, רְשָׁתִי; but sometimes *Pattahh*, as שָׁבְתִּי, שָׁבְתִּי.

(5) *Future suffixes* are provided with a *union-vowel,* in most cases, where the verb ends with a radical letter; in which cases, the final Hholem or Tseri of the verb is dropped. But with suff. ךָ, כֶם, כֶן, these vowels are retained and shortened, because they lose the tone. But verbs *Fut. Pattahh* retain this vowel, and prolong it before a union-vowel; as יִלְבָּשֵׁם from יִלְבַּשׁ.

(6) *Imp.* follows the analogy of the Fut. throughout; in regard to verbs *final Pattahh*, as well as others.

(7) *Participles* follow the manner of the nouns to whose declension they belong, in receiving suffixes.

(8) PIEL usually drops its final *Tseri* before a union-vowel, as in the Par.; but before ךָ, כֶם, כֶן, it commonly shortens it into *Seghol*, or *short Hhireq*, as קִדֶּשְׁךָ, בָּרַכְתֶּם; rarely into Pattahh, as בֵּרַכְךָ, Deut. 2: 7. Pattahh final here remains, as רִחֲצָךְ.

(9) POEL, POLEL, etc., imitate Piel in their suffixes.

(10) HIPHIL appends suffixes to its *full* forms; not to the apocopate ones. Very rarely is the final vowel of the verb dropped; as in יַעֲשֶׂרְנוּ instead of יַעֲשִׂרֵנוּ.

Verbs Lamedh He with Suffixes.

§ 313. Suffixes here cause the final letter and vowel to fall away. The union-vowel is then supplied, or omitted, as the nature of the case requires.

Note 1. *Praet.* 3 *sing. fem.* rejects the final ־ָה, and then follows the analogy in regular verbs, as to the ת before the suffix.

Note 2. Suffixes, beginning with a consonant, sometimes cause the original Yodh to be restored; as אֲמָאסָתָם, הַלֵּיתִיהוּ, וַמַּלֵּימוּ, הַלֵּיתִי, etc.]

NOUNS.

§ 314. *Derivation.* Most nouns in Hebrew are derived from verbs; and in general they have for their ground-forms the Inf. mode or Participles. A comparatively small number of nouns are probably *primitive;* but these conform, in their inflection, to the usual laws which regulate those derived from verbs.

§ 315. *Declension* in Hebrew nouns, differs much from declension in Greek and Latin. The plural and dual numbers are, indeed, distinguished by appropriate endings added to the ground-forms; but *case,*

properly considered, is not marked by any peculiarity of inflection in the noun itself. For the most part, it is designated by prepositions and the construct state of the preceding noun, § 332. But the plural and dual endings, the suffixes, and whatever increases the original ground-form of the noun, and shifts the place of its tone, occasion a variety of changes in the vowel-points and in the forms of nouns, which may not unaptly be called *declensions*.

§ 316. *Classes of Nouns in respect to origin.* Nouns, like verbs, are either *primitive* or *derivative*. Those of the latter class are divided into *verbals*, or those derived from *verbs;* and *denominatives*, or those derived from *nouns*. Three classes of nouns may therefore be reckoned.

(*a*) *Nouns primitive;* which are principally those that designate animals, plants, metals, numbers, members of the human and animal body, and some of the great objects of the natural world. But among the names of all these, are some of verbal derivation.

Note. The *form* of *primitive* nouns is not distinguished from that of *derived* ones. They are treated, in their inflections, in the same manner as if they were *derived*. Only a knowledge of etymology, therefore, can enable the student to determine whether a noun is primitive or derivative; and in some cases, it may be doubtful to the best etymologist, whether a noun belongs to the first, second, or third class above specified.

(*b*) *Nouns derivative;* which are altogether the most numerous class. Very many of them appear to be derived either from Participles, or from the Inf. mood. The former more commonly denote the subject or object of action or passion, (*nomen agentis* vel *patientis*); the latter denote action or passion, (*nomen actionis* vel *passionis*). The first class are named *concretes,* being used to designate some being or thing; the second *abstracts,* denoting simply action or passion. But to this principle, there are very many exceptions.

(*c*) *Nouns denominative;* which are nouns derived from other nouns, either primitive or verbal. E. g. כֹּרֵם *a vine-dresser*, from the primitive כֶּרֶם *a vineyard;* קַדְמוֹן *eastern*, from the verbal קֶדֶם *the east*. The forms of these, resemble those of the other classes.

[Note. *Denominatives* are usually formed, (1) by adding to verbals the masc. termination, ־ִי or the fem. ־ִיָּה; e. g. שֵׁשׁ *six*, שִׁשִּׁי *sixth;* מוֹאָבִי *a Moabite*, from מוֹאָב; יִשְׂרְאֵלִי *an Israelite*, from יִשְׂרָאֵל, etc. Several adjectives, also, are formed in this manner; as נָכְרִי, fem. נָכְרִיָּה *strange*, from נֵכֶר *a stranger;* קַדְמוֹנִי קַדְמוֹן *first*, from קֶדֶם, etc.

(2) By adding ־ִית, which is usually of the fem. gender. E. g. רֹאשׁ *princeps*, רֹאשִׁית *principium*. Words of this form are sometimes defectively written, as צִיצַת for צִיצִית.

(3) Rarely by adding the terminations ־ֶה ־ָה ־ִי and ־ָךְ. E. g. אַרְיֵה *a lion*, from אַרְיִ; אִשֵּׁה *fire-offering*, from אֵשׁ; כַּלַּי *a deceiver*, from כִּיל; גִּנָּזָךְ *a treasury*, from גָּנַז.

§ 317. *Nouns composite and proper.* Composite nouns are very rarely found in Hebrew, except in proper names. A few however occur, which are made up of two nouns, or of a noun and a particle. E. g. צַלְמָוֶת = צֵל *shade of death;* בְּלִיַּעַל *worthless,* from בְּלִי *not* and יַעַל *profit.*

Note 1. Proper names, in their formation, follow the general analogy of verbals as given in § 216. *b.* Very many of them are *composite,* and consist usually of two nouns, or of a noun and a verb. E. g. בִּנְיָמִין *Benjamin,* or *son of my right hand;* יְהוֹיָקִים *Jehoiakim,* or *Jehovah will exalt.*

Note 2. To the first word in composite proper names, a *Yodh* is usually added, as גַּבְרִיאֵל *Gabriel* or *man of God,* from גֶּבֶר and אֵל; sometimes a *Vav,* as שְׁמוּאֵל *Somuel* or *name of God,* from שֵׁם and אֵל. The name of God, either אֵל or יְהוָה, forms the beginning or the termination of a great multitude of Hebrew proper names.]

§ 318. *Gender of nouns.* The Hebrew has only two genders, viz. the masculine and feminine. These are distinguished sometimes by the *form,* and sometimes by the *signification,* of words.

§ 319. I. *Gender distinguished by form.* (*a*) In general, nouns are *masculine* which end in one of the original radical letters of the word.

(*b*) The *feminine* is distinguished by adding to the masculine, either ־ָה, ־ת, ־ֶת or ־ַת.

E. g. מֶלֶךְ *a king,* מַלְכָּה *a queen;* חַטָּא *a sinner,* חַטָּאת *sin;* and עִבְרִי *a Hebrew man,* עִבְרִיָּה *a Hebrew woman;* קְטֹר, fem. קְטֹרֶת *incense;* מוֹדָע, fem. מוֹדַעַת *acquaintance.* The fem. ־ַת is appropriate to words with Gutturals at the end, § 141.

[Note 1. The following terminations of the feminine actually occur, but they are rare; viz. (1) ־ָא; as שְׁנָא, for שְׁנָה, § 122. 1. (2) ־ָת; as זְמָרַת, poetic for זְמָרָה. (3) ־ַת with the proper vowel Pattahh, and with the tone on the ultimate; as בָּרְקַת *emerald,* קָאַת *pelican,* Ps. 102: 6.

Note 2. The endings ־ִית and ־וּת are also *feminine.* They are contracted forms, for the full fem. ־ִיָּה and ־וּתָה, neither of which the language permits, § 120. *c.*]

§ 320. II. *Gender distinguished by signification.* (*a*) Nouns which designate objects such as the following, are *masculine,* though they have a fem. termination.

(1) Names of men; as יְהוּדָה *Judah.* (2) Offices of men; as פֶּחָה *a governor.* (3) Nations; as יְהוּדָה the nation of *Judah.* (4) Rivers; as אֲמָנָה *Amana.*

(*b*) Nouns which designate objects such as the following, are *feminine*, though they have a masc. termination.

(1) Names of women; as רָחֵל *Rachel.* (2) Office or relations of women; as אֵם *mother.* (3) Countries; as אַשּׁוּר *Assyria.* (4) Towns; as צוֹר *Tyre.* (5) Female beasts; as אָתוֹן *a she-ass.* (6) Members of the body by nature double; as אֹזֶן *the ear.*

Note 1. The same word may be masc. in one meaning, and fem. in another; as יְהוּדָה, *Judah* or *the Jews,* masc.; but יְהוּדָה, *the country of Judea,* feminine.

Note 2. There are some nouns which are feminine, although destitute of any distinctive sign of this gender, either in form or signification; as בְּאֵר *a well;* כִּכָּר *a talent,* etc. These can be learned only from practice.

§ 321. *Nouns of common gender.* A considerable number of nouns are of common gender. Such are generally the names of beasts, birds, metals, etc.

Note. 1. These nouns are mostly masculine as to *form.* Some of them are more commonly employed as masc. nouns; others more frequently as feminine. These can be learned only from practice. What is of the *neuter* gender in the western languages, is generally designated in Hebrew by the fem.; as בַּת צוֹר, *daughter of Tyre,* i. e. city of Tyre.

Note 2. Nouns of the dual number are universally of the common gender.

§ 322. *Gender of the plural.* In the plural, the appearance of nouns as to gender is in many cases dubious. A considerable number of masc. nouns form their plural as if they were feminine; while many fem. nouns have plurals of the masc. form, § 327. 1.

E. g. masc. אָב *a father,* plur. אָבוֹת. Fem. חִטָּה *wheat,* plur. חִטִּים etc.

NOTE. The *gender* of the plural, let the *form* be as it may, is, with few exceptions, regulated by that of the singular. Some words exhibit both the masc. and fem. *forms* of the plural; but the *gender* of both forms is the same, viz. it is the same as that of the singular.

[§ 323. *Formation of feminine nouns.* The addition of the fem. terminations (§ 319. *b*) to the masc. forms, usually occasions some

change in the vowels of the masculine, because these terminations affect the tone-syllable of the ground-form. E. g. (*a*) 1. The ending ָה draws down the accent, and consequently causes the penult vowel of the masc. form, if mutable, to be dropped; § 132. 133. (2) In nouns etc. if the original word has more than one syllable, and is of the form of Dec. VII., the final vowel is dropped. (3) Such nouns as Dec. VIII., in case they have a long vowel, exchange it for a short one with Dag. forte, or, in case this is excluded, substitute an equivalent for it, § 111. § 112. (4) Masc. *Segholates* receiving ָה fem., assume the suffix-form in order to take it; see Par. Dec. VI. (5) Nouns of declension IX. drop their final ה and its preceding vowel, in order to receive the fem. ָה. All these principles are apparent in the following table of formations, in which those nouns not accompanied by a common numeral mark, form the fem. by the mere addition of the fem. ָה to the masculine; those marked 1, 2, 3, 4, 5, correspond in their formation to the rules given in 1, 2, etc. above. The Roman numerals mark the declensions to which the masc. nouns respectively belong.

Dec.	Masc.	Fem.	Dec.	Masc.	Fem.	Dec.	Masc.	Fem.
I.	סוּס	סוּסָה	VI.	מֶלֶךְ	מַלְכָּה (4)		עֵץ	עֵצָה
	תַּחְתּוֹן	תַּחְתּוֹנָה		גֶּבַע	גִּבְעָה (4)	VIII.	תָּם	תַּמָּה (3)
II.	מוֹצָא	מוֹצָאָה		אֵמֶר	אִמְרָה (4)		נֵץ	נִצָּה (3)
III.	גָּדוֹל	גְּדוֹלָה (1)		עֵגֶל	עֶגְלָה (4)		כֵּן	כֵּנָּה (3)
	מָתוֹק	מְתוּקָה (1)		אֹכֶל	אָכְלָה (4)		חֹק	חֻקָּה (3)
	עָצוּם	עֲצוּמָה (1)		חֹזֶק	חָזְקָה (4)		בַּז	בַּזָּה (3)
	בָּרִיא	בְּרִיאָה (1)		עָוֶל	עַוְלָה (4)		גַּן	גַּנָּה (3)
	מֵקִים	מְקִימָה (1)		צַיִד	צֵידָה (4)		שַׂר	שָׂרָה (3)
IV.	נָקָם	נְקָמָה (1)	VII.	אֹרֵחַ	אֹרְחָה (2)	IX.	יָפֶה	יָפָה (5)
V.	זָקֵן	זְקֵנָה (1)		מוֹקֵד	מוֹקְדָה (2)		מַרְאֶה	מַרְאָה (5)
	יָעֵן	יַעֲנָה (4)		דֵּעַ	דֵּעָה			

NOTE. As nouns of Dec. V. not unfrequently imitate those of Dec. VI. in their const. form (see Par.), so among the *feminines* derived from ground forms belonging here, are some that imitate the fem. of Dec. VI. E. g. יָרֵךְ, fem. יַרְכָּה; יָעֵל, fem. יַעֲלָה. For the form מָתוֹק fem. מְתוּקָה, under Dec. III., comp. § 127. Except. 1. § 270. *b*. 1.

(*b*) The ending ת makes no change in the original word; e. g. חַטָּא, חַטָּאת; עִבְרִי, עִבְרִית, etc.

(*c*) The Segholate endings, ַת ֶת, (1) Affect the *penult* vowel, in the like manner with ָה; see above, *a*. (2) They change the ultimate *mutable* vowel; according to the rule in § 142. *d*. (3) If the final vowel be impure, they subsitute a pure one in its room; e. g. אִישׁ, אֵשֶׁת; שָׁלוֹשׁ, שְׁלֹשֶׁת; נְחוּשָׁה, נְחֹשֶׁת; גְּבִיר, גְּבֶרֶת, etc.; see § 127 Except.

Note. The Fem. *Segholate* form is *usually* chosen for the *const.* state; while ָה is more common in the *abs.* state. In the fem. Inf. and Part., the Segholate ending is the *usual* one. Nouns in Dec. VI. IX. are not susceptible of fem. Seghol. endings. Nouns in Decs. VIII. omit the Dagh. in the doubled letter, when they assume the Seghol. form; e. g. שִׁשָּׁה, שֶׁשֶׁת.]

§ 324. *Formation of the plural.* The Hebrew, like the Greek, has three numbers, viz. the *singular*, *dual*, and *plural*. The plurals of masc. and fem. nouns are usually, but not always, distinguished by appropriate forms.

§ 325. *Plural masculine.* The plural of masc. nouns is formed, (*a*) Usually, by annexing to the singular, (1) ִים. (2) ם simply, in some words ending in ִי.

E. g. (1) סוּס, plur. סוּסִים. (2) נָכְרִי, נָכְרִים; also as לֵוִי, לְוִיִּם. But the plur. ending, as might be expected, is sometimes written *defectivê*; as תַּנִּינִים, תַּנִּינִם idem, § 63.

(*b*) *The unusual forms of the plural*, are (*a*) ִין; e. g. מֶלֶךְ, plur. מְלָכִין, Prov. 31: 3. (*b*) ַי; e. g. חַלּוֹן, חַלּוֹנַי, Jer. 22: 14. (*c*) Perhaps ִי; e. g. מֵן, מִנִּי, Ps. 45: 9. The forms *a* and *b*, coincide with the Chald. and Syr. plurals.

§ 326. *Plural feminine.* The plural of fem. nouns is formed, (*a*) By changing the terminations ָה, ֶת, ַת of the fem. sing. into וֹת, and by corresponding vowel-changes.

E. g. תּוֹרָה, plur. תּוֹרוֹת; אִגֶּרֶת, plur. אִגְּרוֹת; טַבַּעַת, plur. טַבָּעוֹת. The ת of the fem. ending sing. is, in a few cases, retained in the plural, as if it were a radical; e. g. masc. דַּל, fem. דֶּלֶת, fem. plur. דְּלָתוֹת.

(*b*) By annexing וֹת simply to those feminines, which in the singular have a masc. form; as בְּאֵר, plur. בְּאֵרוֹת, § 320. Note 2.

(*c*) By changing ִית into ִיּוֹת, as עִבְרִית, plur. עִבְרִיּוֹת; and וּת into ֻיּוֹת, as מַלְכוּת, plur. מַלְכֻיּוֹת.

Note. The plurals under *c*, appear to be derived from obsolete forms of the sing. in ִיָּה and ֻיָּה. Nouns of these classes sometimes also form their plural after the usual manner; as חֲנִית, plur. חֲנִיתִים and חֲנִיתוֹת; זְנוּת, plur. זְנוּתִים. The plural ending of the fem. form, also, is sometimes written *defectivê*; as קֹלֹת for קֹלוֹת, etc.

[§ 327. HETEROCLITES. Thus we may, in the manner of the grammarians, name those nouns which specially depart from *usual* analogy. They are of *five* classes. These are,

(1) Such as are masc., and yet have plurals of the fem. form and masc. gender, e. g. אָב, אָבוֹת, § 322. and the Note. (2) Such as have two forms of the plural, while the gender of both follows that of the singular, e. g. שָׁנָה fem. *a year*, plur. שָׁנִים and שָׁנוֹת fem., § 322. Note. (3) Some nouns have only a plur. form; e. g. פָּנִים, *the face.* (4) Some are found only in the singular; e. g. עוֹף *fowl*, טַף *children*, etc. These have a collective and plur. sense, as well as a sing. one. (5) Some words exhibit (like many in the Arabic) *a pluralis pluralium*, i. e. a plural formed by a second plur. additional to the first one; e. g. בָּמָה *a high place*, plur. בָּמוֹת, *plur. pluralium* בָּמוֹתַיִם.]

§ 328. *Formation of the dual.* This is usually formed, by adding the termination ־ַיִם (־ַיִן) to the forms of the sing.; e. g. (*a*) To masculines without change. (*b*) To feminines in ־ָה, after changing the final ה into ת.

E. g. (*a*) יוֹם, יוֹמַיִם. (*b*) יַרְכָּה, יַרְכָּתַיִם. In nouns of Dec. VI., the dual ending is appended to the suff. form; as רַגְלַיִם, see Par.

Note. The dual endings appear, in some few cases, to suffer contraction; e. g. דֹּתָן for דֹּתַיִן, יַרְכָתַיִם for יַרְכָתַיִם; יָדַי for יָדָיו. These contracted forms are limited mostly to proper names.

§ 329. *Use of the dual.* It is used principally to designate such objects, as are double either by nature or by custom.

[E. g. יָדַיִם *the two hands*; נַעֲלַיִם *a pair of shoes*, etc. The names of members of the human body, which by nature are double, have also a plural as well as dual form; but the dual is generally taken in a *literal*, and the plural in a *figurative* sense; as כַּפַּיִם *hands*, כַּפּוֹת *handles.*

Note 1. In a few instances, the dual form stands, instead of the plural, for a greater number than two. E. g. שֵׁשׁ כְּנָפַיִם *six wings*; שְׁלֹשׁ שִׁנַּיִם *three teeth.* It hardly needs to be remarked, that the dual is of course essentially plural, requiring a plural verb, adjective etc. In some cases, it is difficult to show the reason of the dual form; as צָהֳרַיִם *mid-day*, etc. Perhaps it is intensive.

Note 2. The words שָׁמַיִם *heavens*, and מַיִם *waters*, though apparently dual, are used as plurals.]

§ 330. *Gender of the dual.* It is of common gender; and it is found only among nouns, and not among adjectives or participles.

§ 331. The dual ending is sometimes annexed to the plural; e. g. חוֹמוֹת *walls,* dual חוֹמֹתַיִם *two walls* etc. Comp. § 327. 5.

DECLENSION OF NOUNS.

§ 332. *Construct state.* The Hebrew has no *cases,* in the sense in which we speak of cases in Latin and Greek. But when two nouns come together, the second of which is to be translated as a Genitive, this relation is indicated, contrary to the usual custom of other languages, by some change in the *first* noun (if it be susceptible of change) instead of the second. The first noun so situated, is said to be in *regimen* or in the *construct* state; while any noun not thus placed before a Genitive, is said to be in the *absolute* state.

Two nouns, in such a relation, are supposed to be uttered nearly as if they were one word; for which reason the first noun is usually contracted in the utterance, (if it be capable of contraction), so that the stress of voice may be transferred to the second.

§ 333. The *consonants* of the ground-form or absolute state, are modified in *regimen* or the *construct* state as follows; viz.

(*a*) In all classes of masc. nouns sing., the const. is like the abs. form as to its *consonants.*

(*b*) Feminines singular in ־ָה, change this ending into ־ַת; as יְרָאָה, const. יִרְאַת. Other feminines singular suffer no change of their consonants.

(*c*) The plur. ending ־ִים and the dual ־ַיִם become ־ֵי; as סוּסִים, const. סוּסֵי; יָדַיִם, const. יְדֵי.

(*d*) Plurals in ־וֹת suffer no change in their consonants, in the construct state.

Remark. The *vowels* of words are also affected by regimen or construct state; see § 341 seq.

§ 334. *Suffix state.* This is that form of nouns, to which are appended or suffixed fragments of pronouns, equivalent in signification to our pronominal adjectives in English.

E. g. סוּס *a horse*, with suffix, סוּסוֹ *his horse*, etc. So קוֹל *voice*, קֹלָהּ *vox ejus.*

Note. Pronouns or fragments of pronouns thus suffixed, may be considered as equivalent, in general, to nouns in the *Gen.* case, and as putting the noun to which they are suffixed into a kind of *regimen*, or const. state. Frequently the suff. state requires the same vowel-changes as the const. state, but not always; as may be seen by the Paradigm of nouns, where both states are exhibited.

§ 335. Most of these suffixes, (like those of verbs § 304 seq.), cause the tone of the word to which they are appended to be moved forward, and of course produce a change in the vowel-points; see § 129 seq.

§ 336. Noun-suffixes (like those of verbs § 307 seq.) have generally three different forms, adapted to the *ending* or *number* of the word to which they are appended.

(*a*) The most simple form of the suffixes is that in which they begin with a consonant, and are appended to nouns *singular* ending with a *vowel.*

(*b*) To the simple form of some of the suffixes, is prefixed a union-vowel, in which shape they are appended to nouns *singular* ending with a *consonant.*

(*c*) The third form of the suffixes is peculiar to nouns *plural.* Here *all* the suffixes take a union-vowel; and all of them, except that of the first person singular, insert a Yodh between the union-vowel and the suffix.

[The following table exhibits the suffixes as appended to the various forms of nouns; the *first* column (*a*), containing those which are attached to nouns *singular* ending with a *vowel*; the *second* (*b*), those which are attached to nouns *singular* ending with a *consonant*; the *third* (*c*), exhibiting the suffixes as they are attached to nouns *plural.* Several unusual forms of suffixes are subjoined.

Sing.	(a) Simple form.	(b) With un. vowel, etc.	(c) Suff. to nouns plural.
1. *my*	־ִי	־ִי	־ַי
2 m. *thy*	־ָךְ, ־ֶךָ	־ֶךָ ךָ	־ֶיךָ
2 f. *thy*	־ֵךְ	־ֵךְ	־ַיִךְ ־ַיְכִי
3 m. *his*	־ֹהוּ ו	־ֵהוּ הֹ וֹ	־ָיו ־ָו poet. ־ֵיהוּ
3 f. *her*	־ָהּ	־ֶהָ ־ָהּ	־ֶיהָ
Pl. 1. *our*	־ֵנוּ	־ֵנוּ	־ֵינוּ
2 m. *your*	־ֶכֶם	־ֶכֶם	־ֵיכֶם
2 f. *your*	־ֶכֶן	־ֶכֶן	־ֵיכֶן
3 m. *their*	־ָם	־ָם poet. ־ָמוֹ	־ֵיהֶם poet. ־ֵימוֹ
3 f. *their*	־ֵהֶן ־ֵהֶן	־ָן ־ָנָה ־ָן	־ֵיהֶן

Note 1. *Unusual suffixes to nouns singular.* *Sing.* 2 masc. ־ָכָה, Ps. 139: 5; ־ֵכָה, Ps. 10: 14. 2 fem. sing. ־ֵיךְ, Ezek. 5: 12; ־ָךְ, Ezek. 23: 28. 3 fem. ־ָה without Mappiq, Num. 15: 28; ־ָא, Ezek. 36: 5 for ־ָהּ. *Plural* 1 pers. ־ָנוּ, Ruth 3: 2. Job 22: 20. 2 fem. ־ֶכֶנָה; Ezek. 23: 48. 3 masc. ־ָהַם, 2 Sam. 23: 6. 3 fem. ־ָהְנָה 1 K. 7: 37,

Note 2. *Unusual suffixes to nouns plural.* *Sing.* 2 masc. ־ֵכֵה, Nah. 2: 14. 3 masc. וֹהִי, Ps. 116: 12, Chaldaic. 3 fem. ־ָיהָא, Ezek. 41: 15, for ־ָיהָ. *Plur.* 2 fem. ־ֵיכֶנָה, Ezek. 13: 20; 3 masc. ־ֵיהֵמָה, Ezek. 40: 16; 3 fem. ־ֵיהֶנָה, Ezek. 1: 11; all with ־ָה paragogic.

Note 3. The suff. ־ִי, joined to a noun ending with י, usually coalesces with it; e. g. גּוֹי *a nation*, גּוֹיִ *my nation;* but sometimes as פִּרְיִי *my fruit.*

Note 4. The sing. forms, 3 pers., ־ֵהָ ־ֵהוּ are appended to nouns of Dec. IX. ־ָמוֹ is parag. for ־ָם, § 125. *c.*

Note 4. Anomalies. (1) Yodh in the plur. suff. is sometimes omitted in writing; as דִּרְכֶךָ for דְּרָכֶיךָ, חֶלְבֵּהֶן for חֶלְבֵּיהֶן, Gen. 4: 4. דְּבָרָו for דְּבָרָיו, etc. (2) Sometimes a sing. suff. is attached to a plur. noun; עֵדֹתִי for עֵדֹתַי, Ps. 132: 12; מַכֹּתְךָ for מַכֹּתֶיךָ, Deut 28: 59; אֲבוֹתָם for אֲבֹתֵיהֶם, etc. (3) *Vice versâ*, plur. suff. are sometimes appended to the singular; e. g. תְּחִלָּתֶיךָ for תְּחִלָּתְךָ, בְּנוֹתַיִךְ, *thy building*, for בְּנוֹתֵךְ, Inf. noun from בָּנָה, Ezek. 16: 31. Nos. 2 and 3, are doubtless oversights of transcribers.

Remark. The suffixes, כֶם, כֶן, הֶם, הֶן, are called *grave*, because they always bring down the *tone* upon them. With nouns *singular*, they take no union-vowel. With nouns *plural* they have one, but do not allow it to take the *tone*. In all other cases, without exception, the union-vowel takes the tone upon itself. The sing. suff. ךָ takes the tone when preceded by a consonant; and loses it when preceded by a vowel. Other suffixes are called *light*.]

§ 337. Feminines in ה־, in order to receive suffixes, change the final ה into ת.

§ 338. Nouns *dual* take the suffixes of nouns plural.

§ 339. The plural and dual, in order to receive suffixes, drop the appropriate endings of the abs. state, and take the suffixes in their place.

E. g. דָּבָר, plur. דְּבָרִים, with suff. דְּבָרֶיךָ. So כַּף, dual כַּפַּיִם, with suff. כַּפָּיו.

§ 340. *Notes on Par.* XXIV. This Par. shews the manner in which the suffixes are attached to masc. and fem. nouns. No. I. exhibits the usual suffixes in connection with a masc. noun, ending with a consonant. A fem. noun, terminating in a consonant, receives suffixes in the same way. No. II. exhibits the manner, in which suffixes are attached to nouns ending with a vowel or quiescent letter. The noun אָב in its abs. state ends, indeed, in a consonant, but it is in this respect irregular. The const. and suff. state has *Yodh*, as if from a form אָבִי ending with a Quiescent. The suffixes are of course of the simple form, i. e. *without* a union-vowel. The plur. of אָב is אָבוֹת; which takes suffs. like the plur. of תּוֹרָה.

No. III. exhibits suffixes in connection with a fem. noun. For feminines in ת־ and ת־ with suffixes, see § 390 and Dec. XIII. in the Paradigm of nouns.

Vowel changes in declension of Nouns.

§ 341. As Regimen, and the suffix state, usually either change the tone of words, or occasion contraction in the method of uttering them, it follows, of course, that the vowels must be affected by them. But in almost every case of this nature, only the *ultimate* and *penult* vowels are affected.

For the changes in the Consonants, see § 333.

§ 342. *Laws of the vowel changes.* (*a*) When any accession *beginning with a vowel*, by means of declension or suffixes, moves the tone forward *one* place, the *penult* mutable vowel of the ground form falls away; in nouns, etc. of the form of Dec. VII., the *ultimate* vowel falls away.

E. g. דָּבָר, plur. דְּבָרִים; with suff. דְּבָרִי, דְּבָרֵנוּ; and so with all the suffs. which are either monosyllabic, or being dissyllabic, have the tone on the *penult*. Examples of Dec. VII., where the *final* vowel falls away, are אוֹיֵב, אוֹיְבִים, אוֹיְבִי, אוֹיְבֵנוּ, etc. See Par. of nouns, Dec. VII.

Note 1. Nouns of Dec. VI. i. e. *Segholates*, inasmuch as their abs. form is an artificial one (§ 141), assume their original ground-form, in order to receive suffixes, or to make the dual; e. g. abs. מֶלֶךְ, with suff. מַלְכִּי, dual מַלְכַּיִם.

(*b*) When the tone is moved forward *one* place, by a syllabic accession *beginning with a consonant*, and when the word is in the const. state, the penult vowel is dropped, and the ultimate usually shortened.

E. g. (1) By syllabic accession, viz. the grave suffixes (§ 336. Rem.), as דָּבָר, דִּבְרֶכֶם. (2) In the const. state; as דְּבַר אֱלֹהִים, *the word of God*. But in Dec. VI., the const. state remains unchanged, on account of the artificial form of the word (supra Note 1). In Dec. VII. words in the const. state *often*, (but not always), remain unchanged; see Par. of Dec. VII.

Note 2. The suff. ךָ allows of two different forms in the noun to which it is appended; e. g. (1) It shortens the ultimate vowel; as שֵׁם *name*, שִׁמְךָ *thy name*. (2) It places it in a simple syllable, by combining the final letter of the root in a syllable with itself, and of course requires the previous vowel to be long; as דְּבָרְךָ *thy word*.

(*c*) When the tone is moved forward *two* places, and in the const. state of plur. nouns, both the *ultimate* and *penult* mutable vowels fall away.

E. g. (1) By plur. grave suffixes; as דִּבְרֵיכֶם. (2) By const. state, as דִּבְרֵי הָעָם *the words of the people*. For the mode of supplying *new* vowels, see § 137 seq.

§ 343. All fem. nouns, having forms like masc. ones, are declined in the same manner. Besides the usual changes in the *penult* vowel, as in masc. nouns, feminines

in ־ָה, (1) Before a suff. beginning with a vowel, change ה into ת. (2) Before a suff. beginning with a consonant they both change the ה into ת, and shorten the vowel immediately preceding the ת.

E. g. (1) שִׂנְאָה, with suff. שִׂנְאָתִי. (2) שִׂנְאַתְכֶם. *Fem.* plurals and Segholates follow the analogy of masc. nouns, as to their vowel changes.

§ 344. *General rule respecting suffixes attached to the* PLURAL. (1) In masc. nouns plural, *light* suffixes are attached to the *abs.* state; *grave* suffixes (§ 336. Remark) to the *const.* state. (2) In *fem.* nouns plural, *all* the suffixes are attached to the *const.* state.

Characteristics of Declension.—Nouns Masculine.

§ 345. *The first declension* of nouns comprehends all, whether monosyllabic or pollysyllabic, whose *vowels* are *all immutable.*

E. g. עִיר, קֶבֶר, גֶּבֶר, פֶּתֶן, אַבְיוֹן, מַלְכוּת, etc. The single circumstance that the vowels are *immutable*, marks this declension; not the *kind* of vowels, nor the number of syllables. In many cases it is easy to decide whether the vowels are immutable, in others not. Thus in קוֹבֵשׁ, לְבוּשׁ etc. the vowels are obviously immutable; but the vowels in פָּרָשׁ, כַּאַב, etc. can be known to be immutable, only from a lexicon, or from a knowledge of etymology.

346. *Notes on the Paradigm.* (1) As the vowels are immutable here, additions to the ground-form of course occasion no change. (2) Some few nouns are treated sometimes as belonging here, and at other times as being of Dec. II.; e. g. חֶרֶשׁ, const. חֶרֶשׁ, Dec. II.; but plur. const. חַרְשֵׁי, Dec. I. The Lexicons note such. (3) Some few nouns, having וֹ in the abs. state, exchange it for ו in some of the derived forms; see Par. Dec. I. *c*, also § 127. Except. 1. § 270. *b.* 1. In the Par., *d* presents the manner in which nouns, with a final Guttural and Pattahh furtive, are declined.

§ 347. *The second declension* includes nouns with *final Qamets* or *Pattahh pure* and *mutable*, whether monosyllables, or polysyllables with preceding vowels immutable.

§ 348. *Changes.* In the const. state singular, before the grave suffixes, and sometimes before הָ, final Qamets goes into Pattahh, § 342. *b.* In the plural, the final vowel falls away in the const. state, and before the grave suffixes, § 342. *c.*

Remarks. (*a*) The penult vowel in nouns of this Dec., being *immutable*, of course is not affected by either regimen or suffixes. (*b*) Final Qamets, also, in many words is *immutable*, although it cannot be distinguished by the mere appearance; e. g. מוֹרָשׁ, plur const. מוֹרְשֵׁי, etc. of Dec. I. Etymology and the Lexicons determine such cases. (*c*) Some nouns with final Qamets mutable, belong to Dec. VIII.; e. g. יָם, plur. יַמִּים, etc. The mode of declension, and of appending suffs. etc., enables the student easily to distinguish cases of this nature.

§ 349. *Notes on the Paradigm.* (1) Under *a*, דְּמָכָם (for דַּמְכֶם) is *sui generis*. So from יָד *hand*, we have both יָדָם and יָדְכֶם. (2) Cases like *c* and *d*, with final Pattahh, are rare. Only the forms of the *plural*, determine the declension to which they belong. (3) Some participles in Niphal, from verbs לֹא, seem at first view to belong here; but they drop their Qamets in the plural, e. g. נִמְצָאִים, instead of נִמְצָאִים; and such forms of participles as נִמְצָאִים, probably have a ground-form like נִמְצָא.

§ 350. *The third declension* comprises all nouns which have an *immutable* vowel in the final syllable, and *Qamets* or *Tseri*, *pure* and *mutable*, in the penult.

§ 351. *Changes.* Out of the abs. state, the mutable vowel of the penult falls away.

Remarks. (*a*) Polysyllabic nouns, like כְּלָיוֹן etc., belong here, as well as dissyllabic ones. (*b*) In many cases, the penult vowel is *apparently* mutable, but *really* immutable; e. g. בְּרִיחַ=בָּרִיחַ, Dec. I. The Lexicons, and etymology, and declension, determine cases of this nature. Sometimes they are quite unexpected; as in גָּלוּת, חָזוּת, etc. with Qamets impure.

§ 352. *Notes on the Paradigm.* (1) Such nouns as the examples in *d* and *e*, more generally omit the Daghesh forte in the const. state, etc. as in the Par.; but they sometimes retain it, as the nouns in smaller print shew. (2) The Seghol, under ח in const. חֲזִיוֹן, is occasioned by the Guttural; so עֶשְׂרִים, etc. But ע also takes Hhireq short, as const. עֲצַבּוֹן. (3) As to the exchange of Hholem for Shureq, in *f*, *g*, see § 346. 3. § 127. 1. (4) In *g*, the Tseri under א in the

sing. is immutable, only because it is a supposititious euphonic vowel, § 119. *d.* 2; the plur. is regular. The word, however, can scarcely be considered as belonging to Dec. III. (5) In *h*, the short form in the const. state (גְּדֹל *gĕdhŏl*) is rare, § 127. 3. It is used only before a Maqqeph. (6) In such rare cases, as מָדוֹן, plur. מְדָנִים, it is probable that the ground-form of the plural is like מְדָנָן. (7) A very few nouns fluctuate between Dec. I. and III.; e. g. סָרִיס, const. סְרִיס, as of Dec. III.; but plur. סָרִיסִים, as of Dec. I.

§ 353. *The fourth declension* includes all *dissyllabic* nouns with *Qamets pure* in the ultimate, and *Qamets* or *Tseri pure* in the penult.

§ 354, *Changes.* (*a*) Out of the ground-form, the penult vowel always falls away. (*b*) In the const. sing., before the grave suffixes, and sometimes before הָ, the *final* Qamets shortens into Pattahh, § 342. *b.* (*c*) In the plur. const., and before the plur. grave suffixes, both the vowels of the ground-form fall away, § 342. *c;* and then a new vowel, viz. Hhireq or Pattahh, is inserted, § 137. § 138.

§ 355. *Notes on the Paradigm.* (1) The vowels here, as in other cases, often present an ambiguous appearance. The Lexicons will determine their nature. (2) The examples *c*, *d*, *e*, conform to the principles of pointing Gutturals, § 138. § 139. In *e*, however, the const. and suff. plur. conform to the analogy of other consonants, in their first vowel; as the Gutturals sometimes do. (3) So, on the contrary, other letters sometimes conform to the usage of Gutturals; e. g. const. and suff. plur. of כַּנָּה, in *f*, with a *Pattahh* for the first vowel. (4) Nouns of the form *g*, derivates of נִבְּא, belong in general to Dec. III., having the final א immutable. But in some few cases, like צָבָא, the final Qamets is dropped in the const. and suff. plural; in which case they are of Dec. IV. (5) Cases like *h* and *i*, with a const. *Segholate* form, are not frequent in this declension; yet they occur often enough to demand a distinct recognition.

§ 356. *The fifth declension* comprehends dissyllabic nouns with *Tseri pure* in the ultimate, and *Qamets pure* in the penult.

§ 357. *Changes.* The vowel-changes follow the analogy of Dec. IV., even in the const. and suffix forms.

§ 358. *Notes on the Paradigm.* (1) This declension might have been ranked with Dec. IV.; but I conform to present usage. (2) The Seghol forms of the sing. const. in *c* and *d*, are like those in *h*, *i*, of Dec. IV. (3) The assumption of Pattahh, in the const. sing., and before the grave suffixes, etc., is *peculiar* to this declension, and can be accounted for only by the near relation of the vowels Pattahh and Seghol. (4) Derivates of לֹא, like מָלֵא, which apparently belong here, have a Tseri immutable, and belong to Dec. III. The same is the case with a considerable number of other nouns, and participials; e. g. גֵּוָ, יֵשֵׁ, חֵטֵא, אֵבֵל, שִׂבֵּה, שְׂדֵה, etc. all of Dec. III., having their Tseri immutable. (5) A few words fluctuate between Dec. III. and Dec. V.; e. g. עֶקֶב, const. עֲקֵב, Dec. III.; but plur. const. עִקְּבֵי, Dec. V.

§ 359. *The sixth declension* comprises dissyllabic nouns, which have the tone on the penult, and a *furtive* vowel in the final syllable.

In other words, this declension includes all *Segholate* nouns of two syllables; excepting a few nouns and Infinitives with the fem. Segholate endings ־ַת, ־ֶת, which belong to Dec. XIII. The furtive vowel of the final syllable is Seghol, Pattahh, or short Hhireq, § 141.

Note. All Segholate forms are *factitious* and merely *euphonic*. They appear only in the abs. and const. states of the singular; for all nouns of this species, when they receive an accession, neglect the furtive vowel and develope their original state, which is a monosyllable ending with two consonants; as מֶלֶךְ, original form מַלְכְּ, with suff. מַלְכּוֹ, etc.

§ 360. *Changes.* (*a*) The const. sing. is generally the same as the absolute. (*b*) The suffixes of the singular are usually appended to the original form of the noun. (*c*) The plur. absolute assumes a form like that of nouns belonging to Dec. IV. (*d*) In the plur. const., and before the grave suffixes, the penult vowel of the plur. abs. is dropped, and the original vowel of the ground-form in the first syllable is restored.

Note. The plur. abs. of this declension is quite anomalous, and cannot be derived from either the original or factitious form of the singular, by any of the usual laws of declension.

§ 361. The *original* vowel of the monosyllabic ground-forms is pure in all cases, and mostly short. It is

either of the *A*, *E*, or *O* class; as (1) מַלְךְ. (2) סִפְרְ, הֶלְקְ, סֵפְרְ. (3) קָדְשְׁ, קֻדְשְׁ, קֹדְשְׁ. In the *factitious* forms, the original vowel (if not of the *O* class) is mostly changed to Seghol by the influence of the furtive vowel, § 142. *d*.

§ 362. Segholate nouns may be divided into *three* classes, according to the original vowels of their ground-forms; and may be called Segholates of the *A*, *E*, or *O* class.

§ 363. *Notes on the Paradigm of the* A *Class.* (1) All these, having *Pattahh* under their first radical for their original vowel, assume it in the suff. state, § 360. *b*. (2) The examples *b, c,* shew the manner in which Gutturals influence the form of these Segholates, § 141. (3) The const. form of *c*, viz. זֶרַע, (like that of Dec. V.), is not usual.

(4) A few words belonging here, retain the *original* ground-form; e. g. גַּיְא, שָׁוְא, אַרְדְּ, (not אֶרֶד), etc.

§ 364. *Notes on the* E *class.* (1) In such cases as *d, f, h*, we might naturally expect that the *Tseri* would be changed into Seghol, § 142. *d;* but Tseri often remains. (2) The examples *f, g*, exhibit the influence of ע׳ Guttural; the example *h*, that of the final Guttural. Sometimes, however, Hhireq short is used in the const. and suff. plural of words Pe Guttural, like חִקְרֵי from חֵקֶר. (3) The student will not fail to note, that although such nouns as קֶבֶר, חֶלֶד, etc. exhibit, in the abs. state, the same appearance as those of the *A* class, viz. מֶלֶךְ, etc., yet in the *suff. state*, the difference in the *original* vowels is at once discerned; e. g. קֶבֶר, קִבְרִי, but מֶלֶךְ, מַלְכִּי, etc.

(4) *Original* forms are sometimes found here; as חֵטְא, נַרְדְּ, etc.

Remark. Some nouns, by usage, are treated as belonging both to the *A* and *E* classes; e. g. חֶדֶר, יֶלֶד, etc. see Lex.

§ 365. *Notes on the* O *class.* (1) The examples *i, j,* exhibit the two short vowels (in the suff. state), which correspond to the Hholem of the abs. state, and from which this Hholem is derived. (2) In *k, l,* the influence of ע׳ Guttural is seen. For the form of the suff. state פָּעָלְכֶם *pŏ-ŏl-khĕm*, see § 140. Sometimes this form appears without a Guttural; e. g. קָטָבְךָ, from קֹטֶב, etc. (3) In *l*, a comp. Sheva is assumed under the first radical, in the plur. and light suff. state; an occurrence very rare among nouns of this class.

Anomalies. The nouns שֹׁרֶשׁ, קֹדֶשׁ, אֹהֶל, exhibit some anomalies in regard to their vowels; e. g. plur. שָׁרָשִׁים *shŏ-rā-shīm*, קָדָשִׁים *qŏ-dā-shīm*, אֹהָלִים etc. Also בֹּהֶן, נֹגַהּ, נֹכַח, have anomalous plurals; see the Lex. on these words.

An *original* form here is קִשְׁטְ.

§ 366. *Segholates of verbs* עוֹ *and* עִי. (*a*) *Those of the* A *class* have two forms, viz. with middle ו (as in *m*, *n*), which, out of the abs. state, quiesces in Shureq or Hholem, as in the examples; or with middle י (as in *o*, *p*), which out of the abs. state, quiesces in Tseri or Hhireq. The forms like מָוֶת, תָּוֶךְ, with Qamets for a penult vowel, without the influence of an accent, are *sui generis*, and belong only to Segholates with middle ו, in proper Heb. nouns. Some of the forms, like עַיִר, have a regular plural.

(*b*) *Those of the* E *class* all belong to Dec. I., and quiesce in Tseri or Hhireq; as בֵּין, דִּין, etc., the Segholate form not being admissible here.

(*c*) *Those of the* O *class* all quiesce in Hholem or Shureq, in the *singular*, which belongs to Dec. I; as *q*, *r*. But the plur. is occasionally regular; as in these examples. The form דּוּד is equivalent to דֹּוֶד, and שׁוּר=שֹׁוֶר.

§ 367. *Segholates derived from verbs* לֹה, imitate the Inf. Segholates. The root of verbs לֹה is properly לִי or לוֹ, § 280. Hence, as neither י nor ו, at the end of a word, will bear a furtive vowel before them, § 120. *b*, (so that we cannot write פֶּרֶי, בֹּהֶו), the form of the word is changed, so as to accommodate the nature of the final י or ו, i. e. the Inf. Segholate form is chosen, and the final vowel becomes homogeneous with the Quiescent, § 117. 1. The examples *s*—*w* exhibit the modes of declining these peculiar nouns. They appear all of them to belong to the *E* or *O* class of Segholates. The Par. exhibits the change which a pause accent produces upon them. The examples *u*, *v*, *w*, exhibit the regular plurals which they occasionally form.

Note. The final quiescent י and ו, here, do *not* make their vowel *immutable*. The general law of the vowel yields here, to the law which respects the form of the noun in the suff. and plur. state. Forms like בֹּהוּ=בֹּהֶו, are not found in the suff. or plur. state, in our present Hebrew.

§ 368. *Infinitive Segholates.* So I would choose to call such as are *monosyllabic* in their ground-form, with the vowel after the second radical; which is the established form of the Inf. construct, so often employed as a mere noun. The class of mere nouns with such forms as דְּבַשׁ, שְׁכֶם, בְּאֵר, is not large; but the Inf. forms of this kind are very numerous, and the majority of them take a Hholem, as קְטֹל. The examples *x*, *y*, *z*, exhibit the modes of declining *nouns* of this sort; *yy* and *zz*, the method of declining the const. Infinitives. See also in Par. XXII. the Inf. with suffixes, etc.

Note. The reason of classing these nouns and Inf. forms among the Segholates, is, that in the suff. state, etc. they conform altogether to the model of Segholates.

§ 369. *Anomalous plurals of Segholates.* Of these there are a number, which in the plur. absolute take, in the first syllable, the vowel appropriate to the plur. construct; e. g. עֶשְׂרִים, שֶׁבְעִים, שִׁבְעִים, שִׁבְעָה, שִׁבְעָה, שִׁבְעָה

(6) Some nouns, as בַּר, זַן, מַת (obs. root), lose their vowel in the suff. state, and when they receive an accession, as if they belonged to this declension; e. g. בְּרִי, זְנִים, מְתִים.

(7) Some nouns with final Hholem pure, are inflected in the same way; e. g. אֶשְׁכֹּל, plur. אֶשְׁכְּלוֹת; קָדְקֹד, suff. קָדְקָדוֹ. Peculiar is plur. בָּמוֹת, *plur. pluralium* בָּמָתִים.

§ 374. *The eighth declension* includes all nouns, which insert *Daghesh forte* in the final letter of the ground-forms when they receive accession.

§ 375. *Changes.* (*a*) The construct state is generally the same as the absolute; but before Maqqeph, ultimate long vowels are shortened. (*b*) Any accession causes the Daghesh forte of the final letter to appear; and, if such accession takes the accent, the final long vowel (if pure) of the ground-form is shortened. (*c*) Penultimate vowels, if mutable, conform to the rules in § 242 seq.

The following classes of words fall under this declension.

(*a*) Nouns derived from verbs עֹע; as חֹק, עֹז, דַּל, חֵן, etc.; and also the participles of those verbs in Niphal, Hiphil, and Hophal. (*b*) Other words in which the penult letter is dropped or assimilated to the final one; as לֵב for לֵבָב; Inf. תֵּת for תֶּנֶת, etc. (*c*) Some words which are either primitive or derived from a Pilel form of verbs; as גָּמָל, קָטָן, etc.

§ 376. *Notes on the Paradigm.* (1) In *a*, *b*, *c*, the const. state is generally with Pattahh. In a few cases where the ground-form is as יָם, Qamets is retained. (2) In *c*, the exchange of Pattahh for Hhireq, in the suff. state, e. g. מַד, מִדִּי, is peculiar, and is found in but few cases. (3) In *d*, the Tseri sometimes goes into Pattahh; as כֵּן, כַּנּוֹ; עֵת, עִתִּי, but with ָה parag. עַתָּה. In like manner, Seghol goes into Hhireq short; as כַּרְמֶל, כַּרְמִלּוֹ. (4) In *e*, *f*, the short vowels may be either short *u* or *o*, § 128. *b*. (5) Polysyllabic nouns regulate their ultimate and penult syllables in conformity with the laws of other declensions; as in the cases *g*, *h*, the former with a *pure* penult vowel, the latter with an *impure* one. (6) Nouns of the forms in *i*, make the *const.* in ֵי, except in the phrase חַי יְהוָה. Nouns in ִי double the Yodh; as לֵוִי, לְוִיִּים. (7) When the final letter is a Resh or a Guttural, and cannot be doubled, the compensation for Daghesh excluded is as usual; see in *j*, *k*, and also in § 112. For *k*, see § 112. Note.

Note. A few nouns belong to this declension in some of their forms, and to other declensions in others; e. g. אָח, בְּנָיִם, etc.; for which, see the Lexicons.

General Remark. Nouns of *various* declensions, as to the nature of their *vowels*, belong to this declension. It is only the *doubling* of the final consonant, which makes the peculiarity of it. The vowel-changes are all governed by laws belonging to the general principles, adopted respectively in other declensions.

§ 377. *The ninth declension* comprises all those words ending in ה֫, which are derived from verbs לה.

§ 378. *Changes.* (*a*) In the const. singular, final Seghol is changed to Tseri. (*b*) With suffixes, etc. the ending ה֫ is dropped. (*c*) Penultimate vowels, if mutable, conform to the usual rules respecting the vowel-changes.

§ 379. *Notes on the Paradigm.* (1) It is only the final ending ה֫, which characterises this declension. The penult vowel may be *immutable*, as in *a;* or *mutable*, as in *b*. It is treated according to the general laws of the vowel changes. (2) With suffixes, these nouns imitate the verbs from which they are derived, and throw away their final consonant and vowel, as in *a*, *b*. (3) The const. vowel, Tseri, (*longer* than the Seghol of the ground-form), is altogether a peculiarity in the phenomena of declension.

NOUNS FEMININE.

§ 380. *The tenth declension* includes all nouns with the feminine ending ה֫, and the preceding vowels *immutable.*

§ 381. *Changes.* In the const. state ה֫ becomes ת֫; before suffixes, it becomes ת֫ or ת֫. The plural is usually וֹת.

§ 382. *Notes on the Paradigm.* (1) In regard to the fem. ending ה֫, in the abs. state, although its vowel coalesces with a Quiescent, and on general grounds would be immutable; yet, in this case, the laws of vowels yield to the demands of case or relation, i. e. a change of the vowel is effected, by a more imperious law which requires a change, in order to designate the relation in which the noun in question may stand to other parts of the sentence connected with it. (2) The student will see that Qamets is retained under the penult letter, whenever it stands in a simple syllable; according to § 130.

§ 383. *The eleventh declension* comprehends all nouns with the fem. ending ָה, and a *mutable Qamets* or *Tseri* in the penult syllable.

§ 384. *Changes.* These are the same, by reason of declension, as in Dec. X; except that here, the mutable vowel of the penult falls away in the const. state and before suffixes.

§ 385. *Notes on the Paradigm.* (1) The cases *a*, *b*, simply follow the analogy of Dec. X, with the exception, that the penult vowel undergoes the mutations which the general laws of declension demand. (2) In *c*, *d*, *e*, after the penult vowel falls away, there would remain two Shevas at the beginning of a syllable; which being impossible, a new vowel arises, agreeably to §§ 137, 138. (3) Many nouns (of Dec. XI. in the abs. state) conform out of this altogether to Dec. XIII; so that only the abs. state belongs to Dec. XI., and all the rest to Dec. XIII. Such are noted in the Lexicons.

§ 386. *Remarks.* (1) Many fem. nouns apparently belong here, but really to Dec. I., because the penult vowel is immutable; e. g. אָלָה, תְּלָאָה, גְּזֵלָה, בְּרֵכָה etc.; all such a good Lexicon notes.

(2) A few nouns, by usage, are employed as belonging both to Dec. X. and XI; e. g. יָפָה, const. יְפַת, suff. יָפָתִי Dec. X.; so נְבֵלָה, const. נְבֵלַת, suff. נְבֵלָתִי, Dec. X., commonly as נִבְלַת, נִבְלָתוֹ, etc. The Lex. should designate such.

§ 387. *The twelfth declension* includes all those fem. nouns in ָה, derived from Segholates of Dec. VI.

The feminine ending is attached to the *original* masc. form of the Segholate, as מֶלֶךְ, fem. מַלְכָּה; so that these nouns have the appearance of belonging to Dec. X.

§ 388. *Changes.* Nouns belonging here are declined exactly like those of Dec. X. in the *singular*; but the *plural* conforms to the model of the plurals in Dec. VI.

§ 389. *Notes on the Paradigm.* (1) The example *a*, is a derivate of the *A* class of Segholates; *b*, *c*, of the *E* class; *d*, of the *O* class. (2) The form in *e*, exhibits the effects of Ayin Guttural upon the vowel-points of a word.

Remark. There are a number of nouns, which to appearance belong to this declension, e. g. מִצְוָה, מַרְאָה, etc., but which in reality belong to Dec. X. The plural at once distinguishes them; e. g. plur. מִצְוֹת, not מְצָוֹת, etc. as it would be in Dec. XII.

§ 390. *The thirteenth declension* includes all fem. Segholates in תֶ֫ and תַ֫; i. e. all those which have the tone on the penult, and a furtive vowel in the final syllable.

The furtive vowel here is Seghol or Pattahh; and, as it is *factitious*, it appears only in the abs. and const. state. The *original* vowel re-appears, as in Dec. VI., whenever the word receives any accession. All fem. Infinitives and Participles in תֶ֫ or תַ֫, fall under this declension.

§ 391. *Changes.* The sing. number is declined as in Dec. VI. The plur. absolute is quite anomalous, sometimes dropping the original final vowel of the ground-form, and sometimes retaining it.

§ 392. *Notes on the Paradigm.* (1) The example *a* exhibits the manner of Segholates belonging to the *A* class; *b*, *c*, those of the *E* class; *d*, *e*, those of the *O* class, whose short vowel may be short *o* or *u*. (2) The fem. Inf. forms are declined as in *f*, *g*.

Remark. Some nouns of the *E* class take *Pattahh*, in their final syllable before a suffix; e. g. יוֹנָקְתִּי, יוֹנַקְתִּי; Inf. form, שָׁבְתִּי, עַבְתִּי, Ps. 23: 6.

Nouns of the Dual number.

§ 393. These are exhibited in Par. XXVII. (*a*) From the Par. it appears, that the const. state of the Dual is the same as that of the plur. masc. in ־ִים. To this form the grave suffixes are attached, as in the plural; see § 344. (*b*) The Dual, in general, effects the same contraction of the vowels of the sing. ground-form as the plural; but in Dec. VI., the contraction is still greater; e. g. בֶּ֫רֶךְ, Dual בִּרְכַּ֫יִם; the plur. would be בְּרָכִים.

Note. There are but a few nouns of the *dual* form. Dec. IX. exhibits none. Of those that actually occur, some have no *singular*; others have no *const.* form. The nouns שְׁנַ֫יִם and שְׁתַּ֫יִם, are of the *dual* form, but are used as *plurals*.

Nouns with Anomalous forms.

§ 394. Such are בַּ֫יִת, אִשָּׁה, אֵם, אִישׁ, אָחוֹת, אֶחָד, אֶת, אָב, בֵּן, בַּת, דָּם, יוֹם, כֹּל, מַיִם, עִיר, פֶּה, רֹאשׁ; the peculiar derivative forms of which, the Lexicon exhibits.

NUMBERS.

§ 395. *Cardinal numbers.* (*a*) From 1 to 10 the forms of cardinal numbers have the distinction of gender, and generally also that of the abs. and const. states. From 3—10 however, the primitive forms are of the *fem.* gender; while the derivate forms (in ־ָה and ־ֶת) are of the *masc.* gender.

(*b*) From 11—19, the cardinal numbers are of a *compound* form, i.e. they are made up by joining the word עָשָׂר in the masc., and עֶשְׂרֵה in the fem., to the units. These numerals, thus formed, have no const. state, but are put in apposition, or adverbially, with other nouns.

Note. The words עָשָׂר and עֶשְׂרֵה are found only in the above connexions, and are evidently derived from עָשָׂר *ten;* somewhat like the termination *teen* for *ten* in *thirteen*, *fourteen*, etc.

(*c*) From 20—90, the cardinal numbers are the plural forms of the corresponding *units;* except that the form for 20, is the plural of the form for 10. All these are of common gender, and have no const. state.

Note. When intermediate units are to be expressed, they may either precede or follow the tens; as שִׁבְעִים וְשֶׁבַע = שֶׁבַע וְשִׁבְעִים = 77.

(*d*) *Hundreds* are expressed by the forms of the word מֵאָה preceded by the nine units; *thousands*, by the forms of אֶלֶף with the same units; *ten thousands* in a similar manner by the forms of רְבָבָה, רִבּוֹ, or רִבּוֹא; see in the Par. under D. E.

Note. In expressing a sum of *hundreds*, with intervening *tens* and *units*, the smaller numbers may either precede or follow the hundreds; as שְׁתַּיִם וְשִׁשִּׁים וּמֵאָה שָׁנָה = 162 *years*, Gen. 5: 18; or שָׁלֹשׁ מֵאוֹת שִׁבְעִים וּשְׁנַיִם = 372, Ezra 2: 4. The latter mode prevails in the later Hebrew.

In expressing *thousands*, with intervening smaller numbers, the former are placed first; as שְׁמֹנַת אֲלָפִים וַחֲמֵשׁ מֵאוֹת וּשְׁמֹנִים = 8580, Num. 4: 48.

§ 396. *Ordinal numbers. The ordinal numbers* extend only from *two* to *ten.* Beyond this last number, and sometimes also below it, the *cardinal* numbers are used as *ordinals.*

The ordinals are derived from the cardinals by annexing to them the termination ־ִי. Most of them likewise insert ־ֶ before the final letter of the ground-form.

Note. The ordinals sometimes have a fem. form in ־ִית, and some-

times in ־ִיָּה. In this shape, they are commonly employed to denote *part;* as עֲשִׂירִית, *the tenth part.*

§ 397. *Notes on the Paradigm.* (1) *A* exhibits the usual forms of the cardinals from *one* to *ten.* The fem. אַחַת is for אֲחֶדֶת. The form שְׁנַיִם is dual, as if from שֵׁן; the fem. שְׁתַּיִם (for שְׁנָתַיִם) is also dual, as from an obsolete root, שָׁנָה. The Daghesh in שְׁתַּיִם is regarded as Dag. lene, נ being dropped, but the Dagh. that would follow it being retained. (2) There is a dual form of masc. cardinals, which is used adverbially; as שִׁבְעָתַיִם *sevenfold*, Gen. 4: 15, 24, etc. אַרְבַּעְתַּיִם *fourfold*, 2 Sam. 12: 6. (3) The plurals of some of these forms likewise appear; as אֲחָדִים, Gen. 27: 44; עֲשָׂרוֹת *tens*, Ex. 18: 21, 25, etc. (4) A few of these cardinals are also found with suffixes; as שְׁנֵינוּ, *both of us;* שְׁלָשְׁתְּכֶם, *ye three*, etc.

(5) *B* presents the forms of cardinals from *eleven* to *nineteen.* Those for *eleven* and *twelve* have *two* forms; and שְׁנֵים and שְׁתֵּים coincide with the Aramaean dual. The form שְׁמֹנַת עָשָׂר, *eighteen*, occurs once, Judg. 20: 25.

§ 398. *Method of notation.* The Hebrews made use of the letters of the alphabet, in order to denote numbers. Like the Greeks, they divided the letters (including the final ones) into three classes; of which the first denoted *units,* the second *tens,* and the third *hundreds.* After 400, the *final* letters were sometimes employed, as in the Par. To express thousands and higher numbers, they began the alphabet anew, placing two dots over each letter. When more than one letter was employed, the accent called *Garshayim* or *double Geresh* was sometimes used to mark them as numerals. In designating *composite* numbers, the letters which represent the larger numbers are placed *first;* as ת׳כט = 429; ד׳תצח = 4898; א׳תכח = 1828.

Note. *Fifteen* is denoted by ט׳ו = 9+6 = 15; never by י׳ה, because this last is the contraction for the word יְהוָה.

ADJECTIVES.

§ 399. Hebrew adjectives have no peculiar and appropriate forms, but *only* such as are common to nouns. The fem. form of the adjective is derived from the masculine in the same manner as the fem. nouns, § 323. The dual number does not occur here.

Whatever has been said of the forms of *nouns*, in the preceding sections, applies also to *adjectives;* so that the latter do not need to be treated of separately.

Note. Comparison in adjectives is formed by a *periphrasis*, for which see § 454 seq. The const. state of adjectives appears most frequently when they are used as nouns, or with a noun understood; as יִשְׁרֵי־לֵב, *the upright of heart*, Ps. 6: 11.

PARTICLES.

§ 400. Under the general appellation of *Particles*, are comprehended *adverbs*, *prepositions*, *conjunctions*, and *interjections*.

§ 401. Like nouns, some of these are *primitive*, but most of them *derivates*. Of the derivates, some have an ending appropriated solely to the form of particles, as אָמְנָם *truly*, from אֱמֶת *truth*; while most retain the form of verbs, nouns, or pronouns.

Note 1. *Compound* words are more frequent among particles, than among the leading parts of speech. *Apocope* is also more common; all the prepositions, etc. which consist of only one letter, being doubtless apocopated words; as בְּ for בְּאֵ, מִ for מִן, etc.

Note 2. The older grammarians have, for the most part, considered all the particles as *derivative* nouns; but this is hardly probable, as primitives are found in all the other parts of speech. It is, however, very difficult to draw the exact line between the primitive and derivative forms, as the etymology is often much obscured, by the changes which the particles have undergone.

ADVERBS.

§ 402. Some *derivative* adverbs have appropriate endings; e. g. (*a*) In ־ָם; as אָמְנָם *truly*, from אֱמֶת *truth*. (*b*) In ־ֹם; as פִּתְאֹם *suddenly*, from פֶּתַע *the wink of an eye*. (*c*) In ־ִית; as שֵׁנִית, *a second time*. (*d*) In ־ַי; as אָז, from אָז *then*.

§ 403. Many derivative adverbs have the forms of other parts of speech; e. g. (*a*) Of nouns with a preposition; as לְפָנִים *before*, לַעֲלָה *upwards*, etc. (*b*) Of nouns in the Accusative; as sing. בֶּטַח *securely*, plur. בְּיִשָׁרִים *uprightly*. Some of these forms are no longer used as nouns; as אַיִן *not*. (*c*) Of adjectives; as masc. טוֹב *well*, fem. מְהֵרָה *quickly*, plur. נוֹרָאוֹת *fearfully*. These are used in a neuter sense,

like *multum*, *πόλλα*, etc. (*d*) Of the Inf. absolute, especially in Hiphil; as עוֹד *again*, literally *redeundo*; הַרְבֵּה *much*, lit. *multiplicando*; הַשְׁכֵּם *early*. Sometimes with a preposition; as לָרוֹב *abundantly*. (*e*) Of pronouns; as זֶה *here*; מֶה *how* etc.

§ 404. Some adverbs are compounded of other words. (*a*) Of prepositions and adverbs; as עַל־כֵּן *wherefore*; עַד־אָנָה *how long?* (*b*) Of two adverbs; as אֵיפֹה *where*, from אַי and פֹּה, etc.

§ 405. Several adverbs receive after them *verbal suffixes*; in which connexion the suffixes are generally in the *Nominative case*. E. g. עוֹדֶנִּי *I* am *yet*, עוֹדֶנּוּ *he* is *yet*; אֵינֶנּוּ *he* is *not*; אַיּוֹ *where* is *he?* Gen. 3: 9, אַיֶּכָּה (for אַיֶּכָּ) *where* art *thou?* The suffixes are usually those with an epenthetic Nun, which belong to the Fut. tense.

PREPOSITIONS.

§ 406. Four prepositions, בְּ, כְּ, לְ, מִ (מִן), consisting of only one letter, are united with the words which they govern. Probably they are all derivates of roots which were of a more complete form. This is certain as to מִ (which comes from מִן); and probable as to the others; see the articles in the Lexicon. For the various vowel pointing of these prepositions, see § 152. *b*.

§ 407. Derivative prepositions, making words by themselves, (and most of them are of this kind), have the forms of other parts of speech, viz. (*a*) Of nouns sing. in the acc. case, or const. state; as לְמַעַן *causâ, on account of*; לִפְנֵי *before*; תַּחַת *under*, etc. (*b*) Of nouns plural in the const. state; as אֶל, *to, for*, אֲלֵי poetic; מִנִּי, etc. Several prepositions take suffixes of such a form as are usually attached to the plural, as well as such as are attached to the singular; as תַּחַת, תַּחְתַּי, תַּחְתֶּיהָ, but also with sing. suff. תַּחְתָּם, etc. So עַל *upon*, plur. const. עֲלֵי poetic, with suff. עָלַי, עָלֶיךָ, עֲלֵיכֶם, עֲלֵיהֶם. (*c*) Of nouns in the const. state with prefix-prepositions; as בְּיַד *by*; לִפְנֵי *before* etc. (*d*) Of adverbs with prefix-prepositions; as בְּאֵין, בְּלִתִּי *without*; מֵאָז *since*, etc. (*e*) Of adverbs followed by a preposition, so as to denote but one idea; as סָבִיב לְ *around*; מֵעַל לְ *above*; חוּץ מִן *without*, etc. (*f*) Of a double preposition; as מֵעִם *from with*; מִבֵּין *between*; אֶל תַּחַת *under*; like the French *d'aupres, de chez* etc. (*g*) Of a paragogic letter or suffix, viz. ה־ *towards, to*; as סְדֹמָה *towards Sodom*; אַרְצָה *to the ground*. etc. So also ה־ and ה־, in a few cases; as סְוֵנָה *to Syene*, Ezek. 29: 10; נֹבָה *to Nob*, 1 Sam. 21: 2.

Note. Prepositions take *noun-suffixes*, (both in the manner of sing. and plur. nouns); very seldom are *verbal-suffixes* appended to them, e. g. as תַּחְתַּנִי, תַּחְתַּנְנִי, בַּעֲדֵנִי.

§ 408. Several prepositions and particles, are united with the pronouns in a peculiar way. The following table exhibits a view of these peculiarities.

	מִן	כְּ (כָּמוֹ)	לְ	בְּ
מִמֶּנִּי	מִמֶּנִּי / מִנִּי	כָּמֹנִי	לִי	בִּי
מִמְּךָ (מִמֶּךָּ)	מִמְּךָ	כָּמוֹךָ	לְךָ (לָךְ)	בְּךָ (בָּךְ)
מִמֶּךָּ	מִמֶּךָּ	. . . .	לָךְ	בָּךְ
מִמֶּנּוּ	מִמֶּנּוּ / מִמֶּנָּהוּ / מִמֶּנָּהוּ	כָּמֹהוּ	לוֹ	בּוֹ
מִמֶּנָּה	מִמֶּנָּה	כָּמוֹהָ	לָהּ	בָּהּ
מִמֶּנּוּ	מִמֶּנּוּ	כָּמוֹנוּ	לָנוּ	בָּנוּ
מִכֶּם	מִכֶּם	כָּכֶם (כְּמוֹכֶם)	לָכֶם	בָּכֶם
מִכֶּן	מִכֶּן	. . . .	לָכֶן	בָּכֶן
מֵהֶם (מִמֶּנָּם)	מֵהֶם	כָּמוֹהֶם כָּהֶם	לָהֶם , לָמוֹ	בָּם
מֵהֶן	מֵהֶן	. . . .	לָהֶן	בָּהֶן (בָּהֵן)

אֵת with.		אֵת of the Acc.	
אִתָּנוּ	אִתִּי	אֹתָנוּ	אֹתִי , אוֹתִי
אִתְּכֶם	אִתָּךְ (אִתֵּךְ)	אֶתְכֶם , אִתְּכֶם	אֹתְךָ (אֹתֵךְ)
. . . .	אִתָּךְ	. . . .	אֹתָךְ
אִתָּם	אִתּוֹ	אֶתְהֶם , אִתָּם	אֹתוֹ
. . . .	אִתָּהּ	אֶתְהֶן , אִתָּן	אֹתָהּ

Notes on the Paradigm. (1) The suff. ךָ sometimes takes the parag. ה־; e. g. בְּךָ = בָּכָה , לְךָ = לָכָה , etc. (2) Before suffixes, כְּ requires the parag. מוֹ as a union-syllable; as in the table. (3) מִן , becomes מִמֶּן (= מִמְּנִן i. e. מִן doubled), before most of the pronouns; not before all, e. g. מִכֶּם = מִמְּכֶם , etc. (4) אֵת , the sign of the Accus., (also standing sometimes before other cases § 427. Note 2.), in union with pronouns, always assumes the form אֹת , or (as it is often written *plenê*) אוֹת . (5) אֵת , *with*, appears to be derived from a root עתת , or to stand (as Gesenius supposes) for אֶאְתִּי . It is imitated throughout, in its Daghesh and its mode of taking suffixes, by עִם *with*; as עִמִּי , עִמְּךָ , etc.

Note. The parag. forms, דַּמָּה , דַּנָּה , take prepositions without change; as מֵהֲדַמָּה , בַּהֲדַנָּה , מֵהֲדַמָּה , etc.

CONJUNCTIONS.

§ 409. Of *primitive* conjunctions, there are only a few; and most of these are monosyllabic. *Derived* conjunctions have the forms, (*a*) Of pronouns; as אֲשֶׁר (שֶׁ) *because, that;* like *ὅτι, quod,* etc. (*b*) Of pronouns preceded by prepositions; as יַעַן־אֲשֶׁר *because*, עַד־אֲשֶׁר *until,* etc. (*c*) Of a double conjunction; as גַּם כִּי *although;* כִּי אִם *but, unless.*

INTERJECTIONS.

§ 410. Interjections, being exclamations expressive of joy or sorrow, are for the most part *primitive.*

Derived interjections have the forms, (*a*) Of verbs in the Imperative, both of the sing. and plural forms; as הָבָה *age!* plur. הָבוּ, from יָהַב; הַס *hush, be still!* plur. הַסּוּ in Piel, from הָסָה; רְאֵה *ἰδού, ecce!* (*b*) Of nouns; as אַשְׁרֵי *O the blessedness of!* חָלִילָה *far be it from, God forbid!* בִּי *O hear!* רַב *enough, hold!*

Note. The interjection הִנֵּה takes after it *verbal* suffixes in the Nominative case; as הִנְנִי, הִנֵּנִי *ecce ego!* הִנְּךָ *ecce tu!* etc.

PART IV.

SYNTAX.

In the Syntax, *etymological* arrangement is not followed, but that which is most convenient and simple, in the natural order of sentences.

ARTICLE.

§ 411. *Insertion of the Article.* In general, the Hebrew article (§ 162), like *the* in English, is used in speaking of a definite, before-mentioned, well known, or monadic object.

E. g. הַמֶּלֶךְ *the king;* Gen. 2: 7, הָאָדָם *the man* before mentioned; הַשֶּׁמֶשׁ *the sun;* הָאָרֶץ *the earth*, etc. But in *poetry*, definite objects are often designated without the article; as Ps. 48: 3, 'the city מֶלֶךְ רַב *of the great king;*' Ps. 72: 1. In a similar manner the earlier Greek poets, particularly Homer, omit the article where the Attic prose writers insert it.

§ 412. The article is commonly, but not always, used in cases such as the following, viz. (*a*) Before a noun in the Genitive, when the first noun requires the article; e. g. מַלְכֵי הָאָרֶץ *the kings of the land;* אַנְשֵׁי הַמִּלְחָמָה *the men of war* i. e. the warriors. (*b*) Before a noun of multitude in the singular; e. g. הָרָשָׁע *the wicked,* הַצַּדִּיק *the righteous,* הַכְּנַעֲנִי *the Canaanite.* (*c*) Before generic nouns, when used with a particular, individual signification; e. g. הַנָּהָר *the river*, i. e. the Euphrates; הַמִּדְבָּר *the desert*, i. e. the Arabian desert; הַשָּׂטָן *the adversary*, i. e. Satan, *ὁ διάβολος.* (*d*) Before the Vocative; e. g. הַשָּׁמַיִם *O heavens!* הַיָּם *O sea!*

Note 1. The article is sometimes used as a pronoun, either demonstrative or relative; e. g. הַיּוֹם *this day,* הַלַּיְלָה *this night,* הַפַּעַם *this time.* So also Jos. 10: 24, 'the warriors הַהֹלְכִים אִתּוֹ *who accompanied him;*' Judg. 13: 8, 'the child הַיִּוָּלֵד *which is born;*' etc.

Note 2. The Hebrews sometimes employed the article with an *indefinite* signification, like the English *a* or *an;* e. g. 1 Sam. 17: 34,

הָאֲרִי *a lion;* Num. 11: 27, הַנַּעַר *a youth* etc. So Is. 7: 14, הָעַלְמָה may, in conformity with this rule, be rendered *a virgin* and not *the maiden,* as Gesenius and others have translated it. In cases of this kind, however, the article is *usually* omitted; as Job 1: 1, 'there was אִישׁ *a man;*' Ex. 2: 15.

Note 3. The indefinite article, *a* or *an*, is sometimes expressed by אֶחָד *one;* as 1 Sam. 1: 1, 'there was אִישׁ אֶחָד *a man,*' etc. This construction is usual in Chaldee and Syriac. So in Greek, Matt. 21: 19, συκῆ μία, *a fig-tree;* Mark 14: 51, εἷς τις νεανίσκος, *a young man*, etc.

§ 413. *Omission of the article.* This takes place, (1) Before proper names, especially those of persons, countries, rivers, mountains, and places.

To this principle, however, there are so many exceptions, that it can by no means be regarded as a general rule in the language. Thus פְּרָת *Euphrates* always omits the article, and הַיַּרְדֵּן *the Jordan* almost always has it. So סִינַי *Sinai*, צִיּוֹן *Sion*, etc. are always without it; but הַלְּבָנוֹן *Lebanon*, הַכַּרְמֶל *Carmel*, etc. often with it.

(2) Before a noun in the const. state followed by a Genitive.

E. g. דְּבַר יְהוָה *the word of Jehovah*, instead of הַדָּבָר etc. But exceptions here shew that usage is variable. Thus, when the *following* Gen. is a proper name, which excludes the article, the *first* noun may take it; as Gen. 31: 13, הָאֵל בֵּית־אֵל, *the God of Bethel;* Gen. 24: 67, הָאֹהֱלָה שָׂרָה, *to the tent of Sarah.* So where two Genitives come together; as Ezek. 45: 16, כֹּל הָעָם הָאָרֶץ, *all the people of the land.* In a few other cases, it is also used by way of *emphasis*, etc.

(3) Before a noun which has a suffix pronoun.

But here also the article is sometimes used, especially with a Genitive, or for the sake of emphasis, etc.; as Josh. 7: 21, בְּתוֹךְ הָאָהֳלִי, *in the midst of my tent*, etc.

Note. Before the predicate of a sentence, it is more usually omitted; but often inserted when *definiteness* is required.

General Remark. In all the cases where the article is omitted, and in which the object still is *definite*, either the nature of the thing itself, or of its adjuncts, marks that definiteness. E. g. in No. 1. above, being a *proper* name makes the noun *definite;* in No. 2, the following Gen. makes it definite; in No. 3, the pronoun does this; and so in other cases of omission which from their nature are *definite*.

§ 414. (1) *Article before adjectives.* In general, where a noun has the article, the adjective or pronoun agreeing with it must also have the article.

E. g. Gen. 10: 12, הָעִיר הַגְּדוֹלָה *the great city;* Num. 11: 34, הַמָּקוֹם הַהוּא, *this place.* But this principle is not uniform; for sometimes the noun *has* an article, and the adjective *omits* it; as Gen. 29: 2, הָאֶבֶן גְּדוֹלָה, *the great stone;* 2 Sam. 6: 3, הֶעָגָלָה חֲדָשָׁה, *the new waggon.*

(2) The article is usually omitted before adjectives, (*a*) When the noun to which the adjective belongs, omits the article; e. g. כֶּבֶשׂ אַלּוּף, *a tame lamb*, etc.

Note 1. But when the noun omits an article, required by the sense, merely through the influence of a suffix pronoun, or of a Gen. which follows it, the adjective which belongs to it may still take the article; as 2 Chr. 6: 32, שִׁמְךָ הַגָּדוֹל, *thy great name;* Deut. 11: 7, מַעֲשֵׂה יְהוָה הַגָּדוֹל, *the great work of Jehovah.*

(*b*) When the adjective is the predicate of a sentence. E. g. טוֹב הָאֱלֹהִים, *God* is *good;* בָּרוּךְ שֵׁם יְהוָה, *the name of Jehovah* be *blessed.* Compare § 413. Note.

Note. Practice is *not* uniform in regard to the article, in any of the cases under § 414. Instances are not rare, where the noun omits the article, (without any of the reasons for it assigned in § 413. above), and the adjective still has it; e. g. 1 Sam. 19: 22, בּוֹר הַגָּדוֹל, *the great cistern;* Jer. 38: 14. 46: 16. 50: 16, etc. In some cases apparently of this nature, the article is to be rendered as a pronoun; e. g. גָּדֵר הַקְּהוּיָה, [like] 'a wall *which* is tottering.'

NOUNS.

§ 415. THE CASE ABSOLUTE. By this is meant, the case of a noun which stands in the beginning of a sentence, without any verb, or predicate, directly belonging to it. The case absolute is more commonly the *Nominative.*

§ 416. *Modes of construction.* (*a*) When the noun in the case absolute, is the real subject of the sentence which follows, a Vav copulative succeeds it; as Job 36: 26, מִסְפַּר שָׁנָיו וְלֹא חֵקֶר, 'as to *the number of his years*, surely there is no computation,' i. e. his years cannot be computed. (*b*) The case absolute is sometimes found, where the *sense* requires an *oblique* case; and then the oblique case is most commonly made by a pronoun; e. g. Ps. 18: 31, הָאֵל תָּמִים דַּרְכּוֹ, 'as to *God*, perfect is the way *of him*,' i. e. the way of God is perfect,

where the Gen. of דָּאַג would be required; for the Acc., Ps. 74: 17, קַיִץ וָחֹרֶף אַתָּה יְצַרְתָּם, '*as to summer and winter*, thou hast made *them*.' So Jer. 6: 19, תּוֹרָתִי וַיִּמְאָסוּ בָהּ, '*as to my law*, they have abhorred *it*.' (*c*) Sometimes a participle is joined with the Nom., like the English case absolute; as 1 Sam. 2: 13, כָּל־אִישׁ זֹבֵחַ זָבַח, '*any man offering a sacrifice*, the servant of the priest came, etc.'

Note. Pronouns are found in the case absolute, as well as nouns.

§ 417. The case absolute is sometimes made, (*a*) By the Acc., as Gen. 47: 21, אֶת־הָעָם, '*as to the people*, he led them from one town to another.' (*b*) By the Dat.; as Ps. 16: 3, לַקְּדוֹשִׁים, '*as to the saints*, who are in the land, all my delight is in them.' (*c*) By the Abl.; as Gen. 2: 17, מֵעֵץ הַדַּעַת טוֹב וָרָע, '*in respect to the tree of knowledge of good and evil*, thou shalt not eat of it,' etc.

Cases relative.

§ 418. Declension, in the Latin or Greek sense of the word, the Hebrew has not. The *case* of a noun is marked, therefore, as in English, either by the relation which it sustains to the sentence, (as *subject*, *object*, etc.); or by its relation to some specific part of it, (as *regimen* or *const.* state); or by prepositions connected with it, either expressed or understood.

§ 419. *The Nom. case* is known by its being the *subject* of a sentence.

This may be either one noun, or several, either sing. or plural, and the nouns may be of the ground-form, or in the state of regimen, (which belongs also to all *cases*.) See also, § 426. Note. § 427. Note 2.

§ 420. *The Genitive case* is most commonly made, by a noun preceding it in the const. state, § 332 seq. The noun itself, which is in the Genitive, undergoes no change of form.

Note. The Gen. in regimen, is generally placed *immediately* after the noun, etc. which causes it to be put in the Genitive; but in a few cases, some word closely connected with the clause is inserted between the Gen. and its antecedent. Thus, Gen. 7: 6, מַבּוּל הָיָה מַיִם, a *flood of waters was*, Heb. a flood was of waters; Hos. 14: 3, כָּל־ תִּשָּׂא עָוֹן, *thou wilt forgive all transgression*, Heb. all thou-wilt-forgive transgression; Is. 40: 12. Job 15: 10. Is. 19: 8. One can scarcely

refrain from believing that such cases, so contrary to the common usage of the Hebrews, must have originated from error in transcribing.

§ 421. The Gen. is often expressed, also, by the aid of the relative pronoun with a preposition; or by prepositions alone; e. g.

(*a*) By לְ אֲשֶׁר, *which belongs to, which is to;* as 1 Sam. 21 : 8, 'the overseer of the herdsmen לַאֲשֶׁר הָרֹעִים, *which belonged to Saul*,' i. e. of the herdsmen of Saul; Ezek. 41 : 9, 'the breadth of the wall אֲשֶׁר לַצֵּלָע, *which belonged to the side*,' i. e. of the side-wall. This kind of circumlocution is more frequent in the later Hebrew, and is common, with little variation, in all the kindred dialects.

Note. This mode of expressing the Gen. is most commonly used, when two or more Genitives follow each other in succession; as Cant. 1 : 1.

(*b*) By לְ simply; as בֶּן לִישַׁי, *the son of Jesse;* שִׂיחַ לָאָרֶץ, *the shrub of the earth.* This occurs particularly in the designation of time; as Gen. 7 : 11, 'in the six hundredth year לַחַיֵּי־נֹחַ, *of the life of Noah*.' Also in designating an author; as מִזְמוֹר לְדָוִד, *a psalm of David;* in which case it is technically called, ל *auctoris.* Also, in describing the materials of a thing; as Ezra 1 : 11, כֵּלִים זָהָב, *vessels of gold.*

Note. Instances like these in *b*, are common in the kindred dialects, and not unfrequent in Hebrew. All of them may be resolved into the case *a*, excepting that there is, in *b*, an ellipsis of the relative pronoun אֲשֶׁר, as בֶּן [אֲשֶׁר הָיָה] לִישַׁי *the son* [which is] *to Jesse*; so שִׂיחַ לָאָרֶץ *the shrub* [which belongs] *to the earth; the* 600*th year* [which belonged] *to the life of Noah*, etc.

(*c*) By מִן denoting *origin;* as Job 6 : 25, יוֹכַח מִכֶּם *the reproof from you*, i. e. your reproof. This is rather unfrequent.

§ 422. In Hebrew, the Gen. frequently stands where we might naturally expect *apposition.*

E. g. נְהַר פְּרָת, *the river of Euphrates*, i. e. the river Euphrates; 1 K. 10 : 15, אַנְשֵׁי הַתָּרִים, *the men of the merchants*, i. e. the merchantmen.

§ 423. The Gen. sometimes follows *adjectives*, or verbals, which express qualities belonging to the noun in the Genitive.

E. g. 2 Sam. 4 : 4, נְכֵה רַגְלַיִם, *lame of feet*, i. e. in his feet; Ps. 24 : 4, נְקִי כַפַּיִם, *pure of hands*, i. e. of pure hands; Prov. 6 : 32, חֲסַר־לֵב *deficient of* [in] *understanding.* So in Latin, *integer vitae, scelerisque purus*, etc.

§ 424. *Significations of the Genitive.* This case marks a great variety of relations and dependencies in Hebrew, which can be better exhibited by examples, than taught by rule.

E. g. Judg. 9 : 24, חֲמַס בְּנֵי יְרֻבַּעַל, *the violence of* [towards] *the sons of Jerubbaal.* Prov. 20 : 2, אֵימַת מֶלֶךְ, *the terror of the king,* i. e. which he causes. Prov. 1 : 7, יִרְאַת יְהוָה, *the fear of Jehovah,* i. e. reverence towards him. 1 Sam 14 : 15, חֲרָדַת אֱלֹהִים, *the terror of God,* i. e. that which God hath sent. Is. 26 : 11, קִנְאַת־עָם, *jealousy of* [for] *the people.* Lev. 26 : 45, בְּרִית רִאשֹׁנִים, *covenant of* [with] *the elders.* 1 Sam. 16 : 20, חֲמֹר לָחֶם, *the ass of bread,* i. e. which carries bread. Ezek. 35 : 5, עֲוֹן קֵץ, *the sin of the end,* i. e. which brings consummation. Is. 34 : 5, עַם חֶרְמִי, *the people of my curse,* i. e. whom I have cursed. Is. 54 : 9, מֵי נֹחַ, *the waters of Noah,* i. e. of the time of Noah.

§ 425. Sometimes the Genitive, following an adjective, is used as a noun of multitude, and the adjective then denotes a part of this multitude.

E. g. Prov. 15 : 20. 21 : 20, כְּסִיל אָדָם, *the foolish of men,* i. e. foolish men. 1 Sam. 17 : 40, 'five חַלְּקֵי אֲבָנִים *smooth of stones,*' i. e. smooth stones; Job 41: 7, אַפִּרְכֵי מָגִנִּים, *the strong of shields,* i. e. strong shields.

§ 426. *Dative case.* This case is marked by לְ signifying *to* or *for.*

Note. In a few cases לְ stands before the Nom.; as 1 Chron. 3 : 2, 'the third was לְאַבְשָׁלוֹם, *Absalom.*' Sometimes before the Acc.; as Ezra 8 : 16, 'I sent לֶאֱלִיעֶזֶר, *Eliezer,* etc.' The latter usage is common in Syriac.

§ 427. *Accusative case.* This is sometimes designated by אֵת, אֶת־; otherwise it is without any distinctive sign.

Note 1. The use of אֵת with the Acc. is limited, (*a*) To nouns with the article. (*b*) To nouns having a Gen. or suffix after them. (*c*) To proper names. Consequently, it is used only in cases where a *definite* idea is conveyed by the noun. But in poetry, this usage is not observed with any strictness.

Note 2. Sometimes אֵת is used before the Nom.; as 2 K. 6 : 5, וְאֶת־בַּרְזֶל, '*and the iron* fell into the water.' Especially before the Nom. of *passive* verbs; as Gen. 17 : 5, אֶת־שִׁמְךָ, '*thy name* shall no more be called Abram.' Sometimes, before the Nom. of neuter verbs; as 2 Sam. 11: 25, אֶת־הַדָּבָר הַזֶּה, '*this matter,* may it not displease thee;

Ezek. 35 : 10, אֶת־שְׁתֵּי הַגּוֹיִם, '*the two nations* are mine.' See אֵת in the Lex.

§ 428. *Use of the Accusative case.* This commonly, as in other languages, denotes, (1) The *object* of a transitive verb. (2) In a great number of cases, it forms *adverbial* designations of time, place, measure, etc. (3) It is also used, in all those cases where the Greeks understand κατά, and the Latins, *secundum, quoad*, etc. E. g.

(*a*) Place whither; as 2 Chr. 20 : 36, לָלֶכֶת תַּרְשִׁישׁ, *to go to Tarshish.* (*b*) Place where; as Gen. 18 : 1, פֶּתַח־הָאֹהֶל, *at the door of the tent.* (*c*) Time when and how long; as עֶרֶב, *in the evening;* בֹּקֶר, *in the morning.* So Gen. 27 : 44, יָמִים אֲחָדִים, *during certain days.* (*d*) Measure; as Gen. 7 : 20, 'the waters rose fifteen אַמָּה *cubits.*' (*e*) The material from which any thing is made; as Gen. 2 : 7, 'God formed man עָפָר, *of dust* from the earth.' See § 511. Note 1. (*f*) Cases where κατά would be implied in Greek; as 1 K. 16 : 23, 'lame אֶת־רַגְלָיו *as to his feet;*' Ps. 3 : 8, 'thou hast smitten all thine enemies לֶחִי, *as to* [on] *the cheek bone.*' (*g*) Cases where a noun is taken in an adverbial signification; as Deut. 23: 24, נְדָבָה, *voluntarily;* Ezek. 11 : 19, לֵב אֶחָד, *unanimously;* Ex. 24 : 3, קוֹל אֶחָד, *unanimously*, etc.

(3) The Accusative is sometimes put after participles, or verbal nouns with an active signification, and is governed by them.

E. g. 2 K. 4 : 1, יָרֵא אֶת־יְהוָה, *fearing Jehovah;* Is. 11 : 9, דֵּעָה אֶת־יְהוָה, *the knowledge of Jehovah,* lit. the state of knowing Jehovah.

§ 429. *Vocative case.* This more generally has the article to designate it; but not always.

§ 430. *Ablative case.* This takes מִן, *from, out of;* בְּ, *in, by;* עִם, *with*, etc. In other cases, the preposition is merely implied.

Construct State.

§ 431. A noun in this state, usually precedes another noun in the Genitive; and this *without* any intervening word, § 420. § 332 seq.

It also, in all cases where the nature of the vowels admits, suffers some change in its form, in order to designate this state, § 333.

§ 432. The *form* of the const. state, however, is not limited to nouns before a Gen. case; it often appears before nouns in other cases, governed by prepositions; and sometimes before adjectives, אֲשֶׁר, and וְ copulative; e.g.

(*a*) Before a noun with בְּ; as Is. 9: 2, שִׂמְחַת בַּקָּצִיר, *the joy in* [of] *harvest;* Is. 5: 11, מַשְׁכִּימֵי בַבֹּקֶר, *who rise early in the morning.* (*b*) Before a noun with לְ; as Is. 56: 10, אֹהֲבֵי לָנוּם, *lovers of slumber.* (*c*) With אֶל; as Is. 14: 20, יוֹרְדֵי אֶל־אַבְנֵי־בוֹר, *going down to the stones of the pit.* (*d*) With אֵת; as Jer. 33: 22, *the Levites* מְשָׁרְתֵי אֹתִי, *who served me.* (*e*) With מִן; as Jer. 23: 23, אֱלֹהֵי מִקָּרוֹב, *a God near at hand.* (*f*) With עַל; as Judg. 5: 10, הֹלְכֵי עַל־דֶּרֶךְ, *who go on the way.*

(*g*) Sometimes before adjectives; as 2 K. 12: 10, אֲרוֹן אֶחָד, *one coffer* (§ 440. *a*); Is. 17: 10, נִטְעֵי נַעֲמָנִים, *pleasant plants;* see § 445. § 440. (*h*) Before אֲשֶׁר; as Lev. 4: 24, מְקוֹם אֲשֶׁר, *the place which.* So also, even if אֲשֶׁר is only implied, as Is. 29: 1, קִרְיַת חָנָה דָוִד, *the city* [אֲשֶׁר where] *David dwelt,* קִרְיַת being in the const. form. See also 1 Sam. 3: 13. Jer. 48: 36. Lam. 1: 14. Ps. 81: 6. (*i*) Before וְ copulative; as Is. 33: 6, חָכְמַת וָדַעַת, *wisdom and knowledge.* So also, Is. 35: 2. Is. 51: 21.

§ 433. In a few cases, the const. form is employed, where we should naturally expect the absolute; but most of these are cases of such a nature, as shew that some noun, etc. in the Gen. after such const. form, is *implied,* although not expressed.

E. g. 2 K. 9: 17, 'I see שִׁפְעַת, *a multitude,* i. e. the multitude of Jehu, as the preceding part of the verse shews. Ps. 74: 19, 'give not לְחַיַּת, *to the beasts,*' i. e. to the beasts of the forest (הַיַּעַר), or to the wild beast. So in Ps. 16: 3, אַדִּירֵי is probably for אַדִּירֵי הָאָרֶץ, as supplied from the preceding part of the verse.

For the supposed use of the *abs.* instead of the *const.*, see § 435.

§ 434. *Const. state* or *regimen,* has reference solely to the relation of the two nouns etc. connected together in this state; but not to the relation these may sustain, in regard to the rest of the sentence. Hence the const. state is found in all the cases of nouns; e. g. (*a*) In the Nom.; as 1 K. 12: 22, דְּבַר הָאֱלֹהִים, '*the word of God* came to Shemaiah.' (*b*) In the Gen.; as Job 12: 24, לֵב רָאשֵׁי עַם־הָאָרֶץ, *the heart of the princes of the people of the land;* where רָאשֵׁי is in the Gen. in regard to לֵב, and in the const. as it respects עַם; while עַם is in the Gen. with regard to רָאשֵׁי, and in the const. as it respects הָאָרֶץ. (*c*) In the Dat.; as Job 3: 20, לְמָרֵי נֶפֶשׁ, *to those who are grieved in*

spirit, where the former word is in the const. state and Dative. (*d*) In the Acc.; as 1 Sam. 9: 27, 'that I may show thee אֶת־דְּבַר אֱלֹהִים, *the word of God,*' where דְּבַר is in the const. state Accusative. (*e*) In the Voc.; as 2 K. 1: 13, אִישׁ הָאֱלֹהִים, *O man of God.* (*f*) In the Abl.; as Ps. 17: 4, בִּדְבַר שְׂפָתֶיךָ, *by the word of thy lips,* where the first noun is in the const. state Ablative.

Apposition.

§ 435. In Hebrew, two nouns designating the same thing, are not only placed in apposition (as is usual in other languages), but apposition is frequently employed, where the Gen. might be used and would naturally be expected.

E. g. Prov. 22: 21, אֲמָרִים אֱמֶת, *words* [which are] *truth,* i. e. words of truth; Zech. 1: 13, דְּבָרִים נִחֲמִים, *words* [which are] *consolations,* i. e. words of consolation; Ex. 24: 5, זְבָחִים שְׁלָמִים, *offerings* [which are] *peace-offerings.*

Note. Of two nouns thus placed, one is frequently used as an adjective; as in the examples above, we may render, *true words, consolatory words,* etc. See § 440 seq.

§ 435. *a.* Nouns are usually put in apposition, which designate *weight, measures, time,* etc.

E. g. 2 K. 7: 1, סְאָה לָאָה, *a seah* [of] *fine meal;* 2 K. 5: 23, כִּכָּרִים כָּסֶף, *two talents* [of] *silver;* Gen. 41: 1, שְׁנָתַיִם יָמִים, *two years* [of] *time;* 1 K. 7: 42, שְׁנֵי טוּרִים רִמֹּנִים, *two rows* [of] *pomegranates;* Ezek. 22: 18, סִגִּים כָּסֶף, *dross* [of] *silver.* Comp. § 463.

These last instances may be explained, also, by supposing the latter noun to be in the Accusative and used *adverbially,* as it is in the Arabic; or (which amounts to the same thing) we may say that the latter noun is in an oblique case, and governed by a preposition understood, e. g. *talents* [in] *silver,* etc. Comp. § 428.

Note 1. Sometimes nouns are put in apposition, where the latter noun designates a *whole* or *genus,* of which the former designates only a *part* or *species;* e. g. Judg. 5: 13, אַדִּירִים עָם, *the nobles* [of, among] *the people.*

Note 2. Some examples occur of apparent apposition, in which the latter noun is probably in the Gen., by reason of a word *implied;* e. g. צְבָאוֹת [אֱלֹהֵי] יְהוָה, *Jehovah* [God of] *hosts.* So probably, Is. 30: 20, לַחַץ [מַי] מַיִם, *water* [water of] *trouble;* חֲמַת [חֲמַת] אַפּוֹ, *the glow* [the glow of] *his anger.*

Gender and Number of Nouns.

§ 436. *Gender.* The Hebrew, having no neuter gender, commonly employs the fem. to express it; but sometimes the masculine, § 321. Note 1.

E. g. Ps. 27 : 4, 'I have asked אַחַת, *one thing*;' Ps. 12 : 4, גְּדֹלוֹת, *great things*; Gen. 42 : 30, קָשׁוֹת, *hard things*, etc. Less often, the masculine; as Prov. 8 : 6, נְגִידִים, *noble things*.

Note. The fem. is sometimes used, also, in a *collective* sense, for objects which are properly masculine; as Mic. 1 : 11, 12, יוֹשֶׁבֶת, *inhabitress*, i. e. inhabitants; Mic. 7 : 8, 10, אֹיֶבֶת, *enemies*. So עֵץ *a tree*, עֵצָה *a grove of trees*, etc. So in Arabic, the *pluralis fractus*, which is used as a collective, very often has a fem. form.

§ 437. *Number.* (1) The Hebrews often employ nouns sing. in a *collective* sense, especially national denominations; e. g. הַכְּנַעֲנִי, *the Canaanite*, i. e. the inhabitants of Canaan, etc.

(2) For the sake of emphasis, the Hebrews commonly employed most of the words which signify *Lord*, *God*, etc. in the plur. form, but with the sense of the singular. This is called the *pluralis excellentiae*.

Examples. (*a*) אָדוֹן *Lord*, in all the forms of the plural except אֲדֹנַי *my masters*; the form אֲדֹנָי is always used with the sense of the sing., for *God*. (*b*) אֱלוֹהַּ *God*, in all the forms of the plural. (*c*) בַּעַל *lord*, in all its forms. (*d*) קְדֹשִׁים, *the most Holy One*, Hos. 12 : 1. Prov. 9 : 10. 30 : 3. Jos. 24 : 19. (*e*) שַׁדַּי *the Almighty*, is probably of the plural form, § 325. *b*. (*f*) תְּרָפִים *household god*, as sing. 1 Sam. 19 : 13, 16. (*g*) Occasionally, in a few other words; as Job 35 : 10, 'God עֹשַׂי, *my Maker*;' Ecc. 12 : 1, בֹּרְאֶיךָ, *thy Creator*. See also Is. 22 : 11. 42 : 5. Ps. 149 : 2. Comp. § 484.

(3) The plural, especially in poetry, is not unfrequently used where we might expect the singular.

E. g. Job 6 : 3, 'the sand יַמִּים, *of the seas*,' i. e. of the sea. Even where only *one* can possibly be meant, is this the case; as Judg. 12 : 7, 'he was buried בֶּעָרֵי, *in the towns* of Gilead,' i. e. in a town; Gen. 8 : 4, 'the ark rested בָּהָרֵי, *on the mountains* of Ararat, i. e. on the mountain; Job 21 : 32, קְבָרוֹת, *the graves*, i. e. the grave.

Peculiar significancy attached to certain modes of employing nouns.

§ 438. *Repetition of nouns.* The Hebrews frequently repeated nouns *without* the copula וְ between them, for various purposes; viz.

(*a*) To denote multitude; e. g. Gen. 14: 10, בְּאֵרֹת בְּאֵרֹת חֵמָר, *pits pits of bitumen,* i. e. many pits, etc. (*b*) To denote distribution; e. g. Gen. 32: 17, עֵדֶר עֵדֶר לְבַדּוֹ *flock flock by itself,* i. e. each flock by itself. (*c*) To denote *all, every;* e. g. Deut. 14: 22, שָׁנָה שָׁנָה, *year year,* i. e. every year. Sometimes also *with* a copula; as Deut. 32: 7, דּוֹר וְדוֹר, *generation and generation,* i. e. all generations. (*d*) To denote intensity; e. g. Ecc. 7: 24, עָמֹק עָמֹק, *deep deep,* i. e. very deep. So earnestness in warning or threatening, in grief, joy, etc. is usually expressed by *repetition.*

Note. In order to denote *intensity,* it is not always necessary that the *same* word should be repeated; but a *synonymous* word, or a word of *similar sound* and *signification,* is often substituted with the same effect; as Ps. 40: 3, טִיט חַיָּוֹן, *clay of mire,* i. e. the miry clay; Job 30: 3, שׁוֹאָה וּמְשֹׁאָה, *wasting and destruction,* i. e. great wasting, etc.

§ 439. Repetition *with* the copula וְ, usually denotes *diversity.*

E. g. Deut. 25: 13, אֶבֶן וָאָבֶן, *stone and stone,* i. e. different stones or weights; Ps. 12: 3, בְּלֵב וָלֵב, *with a heart and a heart,* i. e. with different hearts, with deceit.

§ 440. *Nouns employed as Adjectives.* Of two nouns in regimen, one is frequently employed as an adjective, in order to qualify the other.

This principle is regulated thus: (*a*) The second or Gen. noun *commonly* qualifies the first; e. g. כְּלֵי כֶסֶף, *vessels of silver,* i. e. silver vessels; אֲחֻזַּת עוֹלָם, *possession of eternity,* i. e. everlasting possession; Is. 24: 10, קִרְיַת־תֹּהוּ, *city of desolation,* i. e. desolate city; Gen. 34: 30, מְתֵי מִסְפָּר, *men of number,* i. e. which can be numbered, few men.

Note. This construction is a very common one in all languages; and the Hebrew not unfrequently adopts it, when adjectives might be employed; as כֹּהֵן רֹאשׁ, *priest of the head,* i. e. high priest, instead of הַכֹּהֵן הַגָּדוֹל.

(*b*) Sometimes the first noun qualifies the second; e. g. קוֹמַת אַרְזָיו, *the tallness of his cedars,* i. e. his tall cedars; מַשְׁמַן בְּשָׂרוֹ, *the*

fatness of his flesh, i. e. his fat flesh; כָּל־הָאָדָם, *the whole of men,* i. e. all men. But this construction is less frequent than the other.

§ 441. When two or more nouns are connected by the verb of existence, הָיָה, expressed or understood, those which designate *quality* are usually employed as *adjectives.*

E. g. Gen. 1 : 2, 'the earth תֹּהוּ וָבֹהוּ הָיְתָה, *was desolation and emptiness,*' i. e. desolate and empty; Ps. 10 : 5, מָרוֹם מִשְׁפָּטֶיךָ, *highness* [are] *thy statutes,* i. e. they are high, out of sight; Job 8 : 9, תְּמוֹל אֲנַחְנוּ, *yesterday* [are] *we,* i. e. of yesterday, *hesterni sumus.*

§ 442. Nouns with prepositions prefixed, are sometimes used as adjectives.

E. g. Ps. 77 : 14, בַּקֹּדֶשׁ דַּרְכֶּךָ, *in holiness* [is] *thy way,* i. e. thy way is holy; 1 Chr. 26 : 14, יוֹעֵץ בְּשֵׂכֶל, *a counsellor with wisdom,* i. e. a wise counsellor; Ps. 17 : 9, אֹיְבַי בְּנֶפֶשׁ, *my enemies in respect to life,* i. e. my deadly enemies.

§ 443. Of two nouns connected by a conjunction, one is sometimes employed as an adjective.

E. g. Gen. 4 : 4, מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן, *of the firstlings of his flock and of the fat of them,* i. e. of the fat firstlings, etc.; Gen. 3 : 16, עִצְּבוֹנֵךְ וְהֵרֹנֵךְ, *thy pain and thy conception,* i. e. thy painful conception. Perhaps Ps. 119 : 168. This construction may be called *Hendiadys,* i. e. ἓν διὰ δυοῖν.

§ 444. The Hebrews sometimes used circumlocution to express qualities, which in other languages are usually designated by adjectives.

Examples. (*a*) אִישׁ *man;* as אִישׁ דְּבָרִים *a man of words,* i. e. an eloquent man; אִישׁ חֶסֶד, *a man of piety,* i. e. a pious man. (*b*) מְתִים *men;* as מְתֵי רָעָב, *men of hunger,* i. e. hungry men. (*c*) בַּעַל *lord, possessor;* as בַּעַל שֵׂעָר, *possessor of hair,* i. e. hairy; בַּעֲלֵי בְרִית, *possessors of a covenant,* i. e. bound together by covenant. (*d*) בֵּן *son,* and בַּת *daughter;* as בֶּן־חַיִל, *son of strength,* i. e. a hero; בֶּן־מָוֶת *son of death,* i. e. condemned, worthy of death; בֶּן שָׁנָה, *son of a year,* i. e. a yearling. So בְּנוֹת הַשִּׁיר, *the daughters of song,* i. e. singing women, Ecc. 12 : 4. See Lex.

Note. The first noun in constructions of this kind is sometimes omitted, and can be supplied only from the sense of the passage; as Job 31 : 32, אֹרַח *way,* for בֶּן אֹרַח, *son of the way,* i. e. a traveller; Prov. 17 : 4, שֶׁקֶר *falsehood,* for *a man of falsehood,* i. e. a liar. So Gen. 15 : 2, דַּמֶּשֶׂק, for *son of Damascus,* i. e. a native of Damascus.

ADJECTIVES.

§ 445. The Hebrew, like other languages, often supplies the place of nouns by adjectives taken in an abstract or neuter sense.

E. g. Jos. 24: 14, תְּמִים, *integrity,* lit. upright, innocent; Job 20: 22, עָמֵל, *trouble,* lit. troublesome, etc. Ps. 10: 10. So אֵשֶׁת רַע, *a woman of evil,* i. e. an evil woman, where רַע is constructed as a noun in the Gen.; מֵי מָלֵא, *waters of fulness,* i. e. full streams, instead of מַיִם מְלֵאִים. Comp. in Greek, *τὸ καλόν, τὸ σοφόν,* etc.

Note. In this way some adjectives are constantly used as epithets of persons or things; as אָבִיר *strong,* for 'God;' אַבִּיר *strong,* for 'bull, horse, hero;' חַמָּה *hot,* for 'the sun;' לְבָנָה *white,* for 'the moon' etc. So for *God,* we say in English, *the Almighty, the Omnipotent,* etc. in French, *l'Eternel,* etc. This is called the *epitheton ornans.*

§ 446. *Adjectives as predicates of a sentence.* (*a*) When an adjective is the predicate of a sentence, and the verb of existence (הָיָה) is omitted, the adjective stands regularly *before* the noun, and is usually without the article.

E. g. Gen. 4: 13, גָּדוֹל עֲוֹנִי, *great* [is] *my iniquity.* In a very few cases, the adjective stands *after* the noun; as in Gen. 19: 20. 1 Sam. 12: 17.

(*b*) Such adjective generally agrees, in number and gender, with the noun to which it relates; but there are many apparent exceptions.

Note. These exceptions may be explained, on the principle that when adjectives are used as predicates, they are often to be taken in an *abstract* sense, as *nouns* of the *neuter* gender. Thus Ps. 73: 28, קִרְבַת אֱלֹהִים לִי טוֹב *approach to God* [is] *to me delightful,* lit. a pleasant or delightful thing, the noun being in the fem. and the adj. in the masc., and used as a *neuter* noun, § 445. So Gen. 27: 29, אֹרְרֶיךָ אָרוּר, *the cursers of thee* [are] *cursed,* lit. an accursed thing; Is. 21: 2, חָזוּת, חָזוֹת, *the vision* [is] *a cruel* thing. So Virgil, Aen. iv. 569, *varium et mutabile semper femina;* Statius, Theb. ii. 399, *blandum potestas;* Achill. Tat., *πονηρὸν μὲν γυνή.* So *τὸ πάν, τὰ πάντα, the universe,* rational or material.

§ 447. *Article before an adjective used as a predicate.* When this happens, the verb of existence הָיָה, or its equivalent the pronoun הוּא, is usually inserted.

E. g. 1 Sam. 17: 14, דָּוִד הוּא הַקָּטָן, *David was the smallest,* i. e. the youngest. In cases of this kind, the adjective is placed *after* the noun to which it relates.

Note. In like manner, participles used for the Pres. tense of verbs, sometimes stand as predicates *after* the noun, and take the article; e. g. Deut. 3: 21, עֵינֶיךָ הָרֹאוֹת, *thine eyes see.*

§ 448. *Adjectives qualifying nouns.* Adjectives used as epithets, or simply qualifying nouns, (so also participles and pronominal adjectives), generally agree with the noun in gender and number.

§ 449. Exceptions. (*a*) The *pluralis excellentiae,* commonly but not always, takes an adjective singular, § 437. 2. E. g. Is. 19: 4, אֲדֹנִים קָשֶׁה *a hard master;* on the contrary, Jos. 24: 19, אֱלֹהִים קְדֹשִׁים, *a holy God.*

(*b*) Nouns of multitude in the singular, commonly but not always, require a plural adjective;* e. g. Jer. 50: 6, צֹאן אֹבְדוֹת, *a wandering flock.*

§ 450. Dual nouns take plural adjectives; e. g. יָדַיִם רָפוֹת, *weak hands.*

§ 451. Nouns of *common* gender, having more than one adjective, admit both the masc. and fem. forms in the adjectives.

E. g. 1 K. 19: 11, רוּחַ גְּדוֹלָה וְחָזָק, *a great and strong wind.*

§ 452. *Position of Adjectives.* When they qualify nouns, they are usually put *after* them. The number of apparent exceptions to this rule is so very small, and some of them so equivocal, that it appears dubious whether *real* exceptions are to be admitted. See however Ps. 89: 51, כָּל־רַבִּים עַמִּים, *all the numerous people;* also Is. 53: 11: Jer. 3: 7, 10. 16: 16.

Note. The pronominal adjective זֶה *this,* not unfrequently precedes the noun with which it agrees.

§ 453. When an adjective serves to qualify two or more nouns, it is usually put *after* them; and the gender of it may be either masc., as the more worthy, or the same as the gender of the last noun. E. g. Neh. 9: 13, מִשְׁפָּטִים וּמִצְוֹת טוֹבִים, *good laws and statutes;* Ezek. 1: 11, פָּנֵיהֶם וְכַנֵּיהֶם פְּרֻדוֹת, *their faces and wings were separated.* Here פְּרֻדוֹת, a part. adjective, is fem.; as is the noun also, which next precedes it.

* Note. When the concord is directed by the *sense,* as in *a. b,* rather than by the *grammatical form* of the noun, it is called *Constructio ad sensum.*

Comparison of adjectives.

§ 454. (1) *Comparative degree.* (*a*) The comparative degree in adjectives is made by using מִן (*prae, in comparison of*) after the adjective, and before the noun with which the comparison is made.

E. g. Judg. 14: 18, מָתוֹק מִדְּבַשׁ, *sweeter than honey;* Ps. 19: 11.

Note. In the same manner also מִן is used, to make a comparison after nouns or verbs signifying condition or quality. E. g. Is. 52: 14, 'his visage מִמְּשְׁחַת מֵאִישׁ *was marred more than any man's;* Gen. 41: 40, אֶגְדַּל מִמֶּךָּ, *I will be greater than thou.*

(*b*) But מִן before the Inf. mood, implies a *negative.*

In this case, it may be translated, *so that not*, or, *than that*, according as the sentence is constructed; e. g. Gen. 4: 13, גָּדוֹל עֲוֹנִי מִנְּשׂוֹא, *my iniquity is great so that it cannot be pardoned*, or, *greater than that it can be pardoned.*

(*c*) Sometimes the adjective necessary to make out the comparison is omitted; as Is. 10: 10, 'their gods מֵירוּשָׁלַם, [were more powerful] *than those of Jerusalem.*'

Note. In the Rabbinic, comparison is made by יוֹתֵר, *more.* In the N. Test., the *positive* degree of adjectives is not unfrequently used for both the other degrees; in imitation of the Hebrew, which does not vary the form of adjectives for the sake of comparison.

§ 455. (2) *Superlative degree.* The Hebrew has no appropriate form to mark this, but expresses it by various circumlocutions.

E. g. (*a*) By the article prefixed to an adjective of the positive degree; as 1 Sam. 12: 14, 'David was הַקָּטָן, *the smallest.* The Arabian makes his superlative, by prefixing the article to the comparative form. (*b*) By a Gen. or suffix following the adjective; as 2 Chr. 21: 17, קְטוֹן בָּנָיו, *the smallest of his sons;* Mic. 7: 4, טוֹבָם, *the best of them.* (*c*) A superlative of intensity is formed, when a word is repeated and put in the Gen. plural; as קֹדֶשׁ הַקָּדָשִׁים, *holy of holies*, i. e. the most holy place; Ecc. 1: 1, הֲבֵל הֲבָלִים, *vanity of vanities*, i. e. exceedingly vain. So 1 K. 8: 27, *heaven of heavens*, i. e. the highest heaven; Gen. 9: 25, *servant of servants*, i. e. a most abject servant; Deut. 10: 17, *God of gods*, i. e. the supreme God etc. (*d*) The comparative degree sometimes necessarily expresses the sense of the superlative; as Gen. 3: 1, 'now the serpent was עָרוּם מִכֹּל חַיַּת הַשָּׂדֶה, *cunning above all the beasts of the field*, i. e. the most cunning of all.

(*e*) Some *nouns* necessarily imply a superlative; viz. (1) רֹאשׁ *head*, as Ps. 137: 6, רֹאשׁ עִמְּחִי, *the head of my joy*, i. e. my highest joy. (2) בְּכוֹר *first born*, as Is. 14: 30, בְּכֹרֵי דַלִּים, *first born of the wretched*, i. e. most wretched; Job 18: 13, בְּכוֹר מָוֶת, *the first born of death*, i. e. the most terrible death.

§ 456. Besides the above modes of expressing a *superlative*, the Hebrew exhibits a variety of methods by which *intensity* of meaning is denoted.

E. g. (*a*) By מְאֹד מְאֹד *very*, or מְאֹד מְאֹד מְאֹד *very very*; as Gen. 7: 19, 'the waters increased מְאֹד מְאֹד *very exceedingly*, etc.' (*b*) By repeating the same word; see § 438. (*c*) By two synonymous words, see § 438. *d*, Note. (*d*) By repeating the same word and putting it in the Gen. when repeated; as Hos. 10: 15, רָעַת רַעַתְכֶם, *the evil of your evil* i. e. your base wickedness. Sometimes a synonyme is used in the Gen. instead of the same word being repeated, § 438. *d*, Note. (*e*) The name of God placed after a noun is intensive; as Jonah 3: 3, 'a great city לֵאלֹהִים, *before God*,' i. e. really or truly very great; Gen. 10: 9, 'Nimrod was a mighty hunter לִפְנֵי יְהוָה, *before Jehovah*,' i. e. exceedingly expert in hunting. So Acts 7: 20, 'Moses was ἀστεῖος τῷ Θεῷ, *fair to God*,' i. e. very fair; Luke 1: 6, 'righteous ἐνώπιον τοῦ Θεοῦ, *before God*,' i. e. really or eminently pious.

NUMERALS.

§ 457. The cardinal numbers 2—10, are commonly joined with *plural* nouns, and follow the same gender. They may be put, (*a*) In the const. state with nouns to which they relate; e. g. שְׁלֹשֶׁת יָמִים, *three days*, lit. a threeness of days. (*b*) In apposition, or perhaps *adverbially*, with the nouns to which they relate, and either before or after them; e. g. שְׁלֹשָׁה בָנִים *three sons*; בָּנוֹת שָׁלוֹשׁ *three daughters*. The position of the cardinal *after* the noun, is less common, and belongs rather to the later Hebrew.

§ 458. The cardinal numbers 11—19, are put in apposition, or rather *adverbially*, with nouns plural (sometimes singular), and commonly stand before the noun, but sometimes after it. The gender is usually the same as that of the noun. E. g. Num. 1: 44, שְׁנֵים עָשָׂר אִישׁ, *twelve men*; 2 Sam. 9: 10, חֲמִשָּׁה עָשָׂר בָּנִים *fifteen sons*, etc.

§ 459. The *tens* (20—90), are of common gender; are put in apposition with nouns either sing. or plural; and may stand either before or after the noun. E. g. Judg. 11: 33, עֶשְׂרִים עִיר *twenty cities*; Gen. 32: 15, עֶשְׂרִים אַיָלִם, *twenty rams*.

§ 460. Numbers composed of *tens* and *units*, (e. g. 26, 34, 48, etc.), when standing before a noun, require it to be in the singular; but when the *noun* precedes, it is in the plural. In both cases, the gender of the smaller numeral is the same as that of the noun. E. g. Deut. 2: 14, שְׁלֹשִׁים וּשְׁמוֹנָה שָׁנָה, *thirty and eight years*; Jos. 19: 30, עָרִים עֶשְׂרִים וּשְׁתַּיִם, *cities twenty and two*, etc.

§ 461. The numerals מֵאָה *a hundred*, and אֶלֶף *a thousand*, may be put in either the abs. or const. state with nouns either sing. or plural, and may stand either before or after the noun. E. g. Gen. 17: 17, מֵאַה־שָׁנָה, *a hundred years*; 25: 7: 17, מְאַת שָׁנָה, *a hundred of years*; 2 Chr. 3: 16, רִמּוֹנִים מֵאָה, 100 *pomegranates*; Is. 7: 23, אֶלֶף גֶּפֶן, *a thousand of vines*; Ezra 8: 27, אַדַּרְכֹנִים אֶלֶף, 1000 *Darics*.

§ 462. Numbers composed of thousands and smaller numbers, follow the same rule as composite numerals in § 460.

§ 463. In many cases, the numerals are used alone to designate weights and measures in common use, the noun being omitted; § 543. E. g. Gen. 20: 16, אֶלֶף כֶּסֶף, *a thousand* [shekels] *of silver*; Ruth 3: 15, שֵׁשׁ שְׂעֹרִים, *six* [measures] *of barley*; 1 Sam. 10: 4, שְׁתֵּי־לֶחֶם, *two* [loaves] *of bread*. The word אַמָּה *cubit*, commonly takes the preposition בְּ after the numeral; as Ex. 27: 18, מֵאָה בָאַמָּה, *one hundred in cubits*, i. e. 100 cubits.

§ 464. The *cardinal* numbers beyond *ten*, are also used as *ordinals*; and are either put *before* the noun and in apposition with it, or are put in the Gen. *after* the noun.

E. g. Gen. 7: 11, בְּשִׁבְעָה עָשָׂר יוֹם, *on the seventeenth day*; 1 K. 16: 10, בִּשְׁנַת עֶשְׂרִים וָשֶׁבַע, *in the year of* 27, i. e. the 27th year.

For the *ordinal* numbers below 10, see § 396.

§ 465. The cardinal numbers below *ten*, are also used as *ordinals*, in designating years, and days of the month.

E. g. 2 K. 18: 10, שְׁנַת שֵׁשׁ, *the sixth year*, lit. the year of six; Gen. 8: 5, בְּאֶחָד לַחֹדֶשׁ *on the first* [day] *of the month*; Lev. 23: 32, בְּתִשְׁעָה לַחֹדֶשׁ, *on the ninth of the month*, etc. as in English.

§ 466. The cardinal numbers are used *distributively*, when repeated without a copula.

E. g. Gen. 7: 8, שְׁנַיִם שְׁנַיִם, *two and two*, or, *two by two*; Gen. 7: 3, שִׁבְעָה שִׁבְעָה, *seven and seven*, or, *by sevens*.

PRONOUNS.

§ 467. USE OF THE PRIMITIVE PRONOUNS. They are more usually omitted, before verbs; but when employed, they seem to give more energy to the expression; and commonly they are found only in the Nominative.

§ 468. When a pronoun of any form is to be repeated, for the sake of emphasis, it is done by using the *primitive* form; and this may be in any case required by the nature of the sentence. E. g.

(*a*) In the Nom.; as Ps. 9: 7, אֲבַד זִכְרָם הֵמָּה, *the memory of them of them has perished*, i. e. the very memory of them, etc. (*b*) In the Gen.; as 1 K. 21: 19, 'the dogs shall lick אֶת־דָּמְךָ גַּם אָתָּה, *the blood of thee even of thee.*' (*c*) In the Dat.; as Hag. 1: 4, הֲלָכֶם אַתֶּם, *is it a time for you yourselves?* (*d*) In the Acc.; as Gen. 27: 34, בָּרְכֵנִי גַּם אָנִי, *bless me even me.* (*e*) In the Abl.; as 1 Sam. 25: 24, בִּי אֲנִי וַהֲעָוֹן, *with me even me* [be] *this evil.*

Note 1. The primitive pronoun is sometimes placed first; as Gen. 49: 8, 'Judah אַתָּה יוֹדוּךָ אַחֶיךָ, *thee thee shall thy brethren praise.*'

Note 2. The primitive pronoun appears sometimes to be used by way of emphasis, instead of repeating a noun; e. g. Gen: 4: 27, וּלְשֵׁת גַּם הוּא יֻלַּד, *and to Seth even to him was born a son.*

§ 469. *Primitive Pronouns used for the verb of existence.* When a personal pronoun is the subject of a sentence, it *implies* the verb of existence (הָיָה) between it and the predicate. The verb itself is usually omitted.

E. g. Gen. 42: 11, כֵּנִים אֲנַחְנוּ, *righteous* [are] *we;* Gen. 29: 4, מֵאַיִן אַתֶּם, *whence* [are] *ye?* Gen. 3: 10, עֵירֹם אָנֹכִי, *naked* [am] *I.*

Note. Personal pronouns of the *third* person, sometimes stand *simply* in the place of the verb of existence; e. g. Gen. 9: 3, 'every thing which moves אֲשֶׁר הוּא חַי, *which is alive;*' Ps. 16: 3, 'the saints אֲשֶׁר, בָּאָרֶץ הֵמָּה, *who are in the land;*' Zech. 1: 9, מָה הֵמָּה אֵלֶּה, *what are these?* Plainer still is this principle in such cases as follow; viz. Zeph. 2: 12, 'ye Cushites, victims of my sword אַתֶּם חֲלָלַי הֵמָּה, *are ye;*' 2 Sam. 7: 28, אַתָּה־הוּא הָאֱלֹהִים, *thou art God,*' Ezra 5: 11, 'the servants of God אֲנַחְנָא הִמּוֹ, *are we,*' (Chaldaic), answering to Heb. אֲנַחְנוּ הֵמָּה. In Syriac and Arabic, this use of the personal pronoun is very common.

§ 470. SUFFIX PRONOUNS. In general, the pronouns suf-

fixed to verbs are in the Acc. case; those suffixed to nouns, are in the Gen. case.

§ 471. *Exceptions as to verbal suffixes.* These are sometimes, (*a*) In the Dative; as Jos. 15: 19, נְתַתָּנִי, *thou hast given to me;* Zech. 7: 5, הֲצַמְתֻּנִי אָנִי, *have ye fasted* FOR *me* FOR *me,* i. e. on my account. Job 10: 14, ' if I sin וְשָׁמַרְתַּנִי, *then thou watchest it* FOR *me,* i. e. on my account; Prov. 13: 20, שֹׁחֲרוֹ מוּסָר, *he seeks* FOR *him correction;* Ps. 94: 20, יָחֻבָּרְךָ, *is it bound* TO *thee?* (*b*) To denote relations which are usually expressed by particles; as Is. 65: 5, קָדַשְׁתִּיךָ, *I am* more *holy* THAN *thou;* 1 K. 21: 10, וְיַעִד�ֻהוּ, *and caused* them *to testify* AGAINST *him;* Ps. 42: 5, אֲנַהֵם, *I moved along* WITH *them,* etc. This usage is more frequent in Arabic.

§ 472. *Exceptions as to the suffixes of nouns.* These are sometimes, (*a*) In the Dative; as Ps. 115: 7, יְדֵיהֶם—רַגְלֵיהֶם, *they have hands—they have feet,* for יָדַיִם לָהֶם, רַגְלַיִם לָהֶם, *hands are to them,* etc. (*b*) Instead of the preposition עַל; as Ex. 15: 7, קָמֶיךָ, *those who rise up* AGAINST *thee,* instead of קָמִים עָלֶיךָ. So Ps. 53: 6, חֹנֶךָ.

Note. The suffixes of nouns may have either an active or a passive sense; e. g. (*a*) Active; as חֲמָסִי, *my violence,* i. e. that which I do; סִפְרִי, *my book,* i. e. that which I possess. This sense of the suffixes is the common one. (*b*) Passive; as Jer. 51: 35, חֲמָסִי, *my violence,* i. e. that done upon me; Ex. 20: 20, יִרְאָתוֹ, *his fear,* i. e. which he inspires; Is. 56: 7, תְּפִלָּתִי, *my prayer,* i. e. offered to me; Ps. 56: 13, נְדָרֶיךָ, *thy vows,* i. e. made to thee; Is. 21: 2, אַנְחָתָהּ, *her sighing,* i. e. the sighing over her. Comp. § 424.

Note. For the *pleonasm* and *ellipsis* of personal pronouns, see § 543 seq. § 544 seq.

§ 473. *Position of pronouns suffixed to nouns.* (*a*) When a noun in the Gen. is used merely to qualify a preceding noun, the suffix pronoun, (which as to the sense belongs to the *first* noun), is usually placed after the *second.*

E. g. Dan. 9: 24, עִיר קָדְשֶׁךָ, *thy holy city,* lit. the city of thy holiness; Is. 2: 20, אֲלִילֵי כַסְפּוֹ, *his silver idols,* lit. the idols of his silver; Zeph. 3: 11, עַלִּיזֵי גַאֲוָתֵךְ, *thy proud exulters,* lit. the exulters of thy pride, etc.

(*b*) In a very few cases, the suffix is attached to the *first* noun; as Ps. 71: 7, מַחְסִי־עֹז, *my strong refuge,* lit. my refuge of strength. Ezek. 16: 27. Lev. 6: 3. But this construction is not altogether certain.

§ 474. *Position of pronouns in a sentence.* Usually they stand *after* the noun to which they relate.

But sometimes this noun is not mentioned until after the pronoun, either immediately, or perhaps at the distance of several sentences; and sometimes it is to be supplied only from the general sense of the passage, e. g. Ps. 87: 1. יְסוֹדָתוֹ בְּהַרְרֵי קֹדֶשׁ, *its foundation* [is] *in the holy mountain*, i. e. Zion's, as appears from v. 2; Is. 8: 21, עָבַר בָּהּ, *he passes through it*, i. e. the land, see v. 22; Ps. 9: 13. 'when he taketh vengeance for blood דָּרַשׁ אוֹתָם, *he remembereth them*,' i. e. the afflicted, as in the second part of the parallelism; Ps. 65: 10. 68: 15. 18: 15. comp. v. 18. Job 37: 4.

Note. Sometimes, although the pronoun is immediately preceded by a noun, it does not refer to that noun, but to one which must be supplied from the sense; as Ps. 44: 3, 'by thy hand thou didst drive out the nations, וַתִּטָּעֵם *and didst plant* THEM,' i. e. the Israelites, as appears from v. 2. So Ps. 81: 16, comp. v. 14. Ps. 105: 37. Gen. 10: 12, where הִוא probably refers to *Nineveh* in v. 11.

§ 475. *Place of pronouns supplied by nouns.* (1) In addressing a superior, the Hebrews commonly employed words descriptive of the relation which the speaker, or the person addressed, sustained, instead of using pronouns; e. g. Gen. 44: 16, 'what shall we say *to my lord?*' i. e. to thee; 'lo, we are servants *to my lord*,' i. e. to thee. Verse 19, '*my lord* asked *his servants*,' etc. i. e. *thou* didst enquire of *us.*

(2) The place of the personal pronouns, especially in a reflexive sense, is often supplied, by the most distinguished and essential parts of either the *external* or *internal* man.

E. g. (*a*) By נֶפֶשׁ *soul*, most frequently; as Job 9: 21, לֹא אֵדַע נַפְשִׁי, *I know not myself;* Ps. 7: 3, 'lest like a lion יִטְרֹף נַפְשִׁי, *he rend me;*' Ps. 3: 3, לַנַפְשִׁי, *to me;* Ps. 11: 1. 16: 10. 35: 3: Amos 1: 8, 'Jehovah hath sworn בְּנַפְשׁוֹ, *by himself.*' (*b*) By פָּנִים *person;* as Prov. 7: 15, לְשַׁחֵר פָּנֶיךָ, *to seek thee;* Ezek. 6: 9, נִקְשְׁוּ בְּפְנֵיהֶם, *they abhor themselves,* etc. (*c*) By לֵב heart; as Ex. 9: 14, לִבְּךָ, *thyself;* Ps. 16: 9, לִבִּי, *I myself,* etc. (*d*) Occasionally by several other words; as Ps. 7: 6. 16: 9, חַיִּים *life,* and כָּבוֹד *heart* or *soul;* Is. 26: 9, רוּחִי *spirit;* Ps. 6. 8, עַיִן *eye;* Ps. 16: 9, בָּשָׂר *flesh;* Ps. 17: 14, בֶּטֶן *belly;* Ps. 6: 3, עֶצֶם *bone,* etc. The same usage prevails very extensively in Aramaean and Arabic.

§ 476. ANOMALIES OF PRONOUNS. Departures from concord, in respect to gender, number, etc. are called anomalies here. These are somewhat frequent, and may be ranked under several heads, comp. §§ 484—496.

E. g. (*a*) *In regard to number;* for a pronoun *sing.* not unfrequently relates to a noun *plural*, i. e. it is used in a *collective* sense, like a

noun of multitude; as Deut. 21: 10, 'when thou goest against אֹיְבֶיךָ, *thine enemies*, and God נְתָנוֹ *gives him* (sing.) into thine hand,' etc. Josh. 2: 4, 'and the women took the two spies, וַתִּצְפְּנוֹ *and hid him*.' So Deut. 28: 48. Ps. 5: 10. Mal. 2: 2. Jer. 31: 15. Ecc. 10: 15. Is. 5: 23, et saepe.

Note. Pronouns singular are very often employed in a *generic* or *collective* sense, in the same way as *nouns of multitude;* and they exhibit the like appearances in regard to concord with verbs, adjectives, etc.

(*b*) *In regard to gender.* (1) The masc. is used for the *fem.;* as אֶתֶם for אַתֶּן, Ezek. 13: 20. הֵנָּה for הֵנָּה, Ruth 1: 22. Cant. 6: 8. Zach. 5: 10. So the suff. כֶם for כֶן, Ruth 1: 8, 11, 13. הֶם for הֶן, Ruth 1: 19. Ex. 1: 21. Is. 3: 16. Dan. 8: 9, 2. Ezek. 1: 6, 7, 8 saepe. ָם for ָן, Judg. 19: 24. ֵם for ֵן, 2 K. 18: 16. 2 Chron. 29: 3. (2) The fem. for the *masc.;* as הֵנָּה instead of הֵמָּה, 2 Sam. 4: 6. Jer. 50: 5. אַתְּ for אַתָּה, Deut. 5: 24. Ezek. 23: 14. In Arabic and Rabbinic such anomalies are very frequent.

(*c*) *In respect both to number and gender;* e. g. Job 14: 19, סְפִיחֶיהָ, where the antecedent of הָ is מַיִם plur. masc. Is. 35: 7, רִבְצָה [in] *the layer of her*, i. e. of the תַּנִּים, plur. masc.

§ 477. RELATIVE PRONOUNS. The relative אֲשֶׁר (also זֶה and זוּ when used as relatives § 169) is used in respect to antecedents of all persons, numbers, and genders, § 168.

§ 478. The relative אֲשֶׁר is often used with other words, merely to give them a *relative* sense; e. g.

(*a*) With nouns and pronouns; as Gen. 13: 16, אֲשֶׁר־עָפָר, *which dust;* אֲשֶׁר לוֹ, *to whom;* אֲשֶׁר אֹתוֹ, *whom;* Deut. 28: 49, אֲשֶׁר לָשׁוֹנוֹ, *whose language;* Ps. 1: 4, אֲשֶׁר תִּדְּפֶנּוּ רוּחַ, *which the wind scatters*, etc.

(*b*) With adverbs; as אֲשֶׁר שָׁם, *where;* אֲשֶׁר מִשָּׁם, *whence*, etc.

Note. The word אֲשֶׁר is commonly, but not always, separated from the word which it qualifies, by another intervening word. The word qualified, moreover, is often omitted; as Ezek. 21: 35, 'in the place [בּוֹ] אֲשֶׁר נִבְרֵאת, *where thou wast created;* Ex. 32: 34, אֲשֶׁר־אֲ, [מָקוֹם], *to what* [place]; Is. 43: 4, [עֵת] מֵאֲשֶׁר, *from what* [time], etc. For the *ellipsis* of this pronoun, see § 545.

VERBS.

§ 479. *Usual principles of concord.* In general a verb agrees with its Nom. case in number, gender, and person.

§ 480. Nouns of multitude in the singular often take a verb in the plural.

E. g. Gen. 33 : 13, וָמֵתוּ כָּל־הַצֹּאן, *then all the flock will die.* Comp. § 449. *b.* Sometimes verbs in the singular only are employed after nouns of multitude; in other cases, a sentence *begins* with a verb sing., and *proceeds* with plur. verbs; as Ex. 1 : 20. 33 : 4. Is. 2 : 20. Ps. 14 : 1, etc. See further, on nouns of multitude § 500.

§ 481. Several connected Nominatives, either all masc., or of different genders, usually take a verb in the plur. masculine.

E. g. Ex. 17 : 10, 'and Moses and Aaron and Hur עָלוּ *ascended*;' Ps. 85 : 11, חֶסֶד־וֶאֱמֶת נִפְגָּשׁוּ, *mercy and truth are met together;* Gen. 8 : 22, etc.

Note. *Exceptions.* Cases occur rarely where a verb sing. is used, after a composite Nom.; e. g. Ex. 21 : 4, הָאִשָּׁה וְיָלְדָיהָ תִּהְיֶה, *the woman and her children shall be,* (verb sing.)

§ 482. When the subject and predicate of a sentence are connected by the verb of existence (הָיָה), this verb often agrees with the latter.

E. g. Gen. 27 : 39, מִשְׁמַנֵּי הָאָרֶץ יִהְיֶה מוֹשָׁבֶךָ, *rich countries shall be thine abode;* Gen. 31 : 8. Lev. 25 : 33. Ezek. 35 : 15, etc.

§ 483. Dual nouns take verbs like nouns plural.

Anomalies in the concord of verbs.

§ 484. I. As to NUMBER. The *pluralis excellentiae* commonly, but not always, takes a verb in the singular, § 437. *b.*

E. g. Gen. 1 : 1, בָּרָא אֱלֹהִים, *God created;* Ex. 21 : 29, בְּעָלָיו יוּמָת, *his owner shall be put to death.* But, in a few cases, the *pluralis excellentiae* takes a verb in the *plural;* e. g. Gen. 20 : 13. 31 : 53. 35 : 7. Ex. 32 : 4, 8. 2 Sam. 7 : 23.

§ 485. Plural Nominatives of the fem. gender, (which relate to *beasts* or *things*, and not to persons), frequently take a verb singular, whether it precede or follow them.*

E. g. Ezek. 26 : 2, נִשְׁבְּרָה דַלְתוֹת, *broken is* [are] *the gates;* Joel 1 : 20, בְּהֲמוֹת תַּעֲרֹג *the beasts cry* [cries]; Gen. 49 : 22. Jer. 4 : 14. 48 : 41. 51 ; 29, 56. Ps. 119 : 98. 87 : 3. Job 27 : 20, etc.

* Note. This construction of the feminine plural with a verb singular, is technically called the *pluralis inhumanis.* Compare, in Greek, the neuter plurals joined with verbs singular.

§ 486. *Vice versa*, the plur. fem. of verbs is sometimes used, where the usual concord would demand the singular.

E. g. Ex. 1 : 10, כִּי־תִקְרֶאנָה מִלְחָמָה, *when there shall happen war;* Judg. 5 : 26. Job 17 : 16. Is. 28 : 3. Obad. 13.

§ 487. When a Nom. plural is used in a *distributive* sense, viz. to denote *each* or *every one* of the subjects in question, it often takes a verb in the singular.

E. g. Ex. 31 : 14, מְחַלְלֶיהָ יוּמָת, *they who profane it,* i. e. every one who profanes it [the Sabbath], *shall be put to death;* Prov. 27: 16. 3 : 18. 28 : 1. Gen. 47 : 3. Ex. 31 : 14.

§ 489. When the verb *precedes* a plur. Nominative, it is not unfrequently put in the singular; and sometimes when it follows one.

E. g. 1 Sam. 1 : 2, וַיְהִי לְפְנִנָּה וְלָדִים, *and there was to Peninnah children,* i. e. Peninnah had children; Is. 13: 22, וְעָנָה אִיִּים, *the jackals shall howl*; Deut. 5: 7. Judg. 13: 12. 2 Sam. 21: 6. Ps. 124: 5. In all such cases, the verb is used in a kind of impersonal way, like the French *il vient des hommes, there comes some men.* So occasionally, even when the verb *follows* a plur. Nom.; as Ecc. 2: 7, בְּנֵי בַיִת הָיָה לִי, *there were slaves to me,* i. e. I had slaves; Gen. 46: 22, 'these were the sons of Rachel אֲשֶׁר יֻלַּד *which were* [lit. was] *born to Jacob;*' Gen. 35: 26. Dan. 9: 24. Is. 64: 10.

Note. Sentences not unfrequently begin with a verb singular, and then proceed with a verb plural; as Gen. 1: 14, מְאֹרֹת, יְהִי, '*let there be lights,* ... וְהָיוּ *and let them be* for signs, etc.' Num. 9: 6. Ezek. 14: 1. Esth. 9: 23.

§ 490. II. As to GENDER. Fem. Nominatives, either sing. or plural, sometimes take a verb masc. whether it precedes or follows them.

E. g. 1 Sam. 25: 27, הֲבִיא שִׁפְחָתְךָ, *thine handmaid brought;* 1 Chr. 2 : 48, פִּלֶגֶשׁ יָלַד, *the concubine bore;* Judg. 21 : 21, אִם יֵצְאוּ בָנוֹת, *if the daughters go out;* Ruth 1 : 8, 'even as *ye* [Ruth and Orpah] עֲשִׂיתֶם *have done* to the dead;' Is. 57 : 8, וַתִּכְרֹת־לָךְ *and thou hast made a covenant for thyself,* where the subject of the verb is fem. So Lev. 2 : 8. 11 : 32. 1 K. 22 : 36. Ecc. 7 : 7. 12 : 5. Jer. 3 : 5. Cant. 3 : 5. 5 : 8. 8: 4. 2 K. 3 : 26. Gen. 15 : 17.

Note. In a *very few* cases, a masc. Nominative sing. is followed by a verb fem.; e. g. Ecc. 7 : 27, אָמְרָה קֹהֶלֶת *saith the Preacher,*

where the verb follows the grammatical *form* of the Nom., rather than the *sense* of it; Judg. 11: 39, וַתְּהִי־חֹק, *and it became a custom*, where the verb is employed in an impersonal manner.

§ 491. Nouns of common gender take either a masc. or fem. verb; and sometimes both, in the same construction.

E. g. Is. 33: 9, אָבַל אֻמְלְלָה אָרֶץ, *the land mourns and is withered;* 14: 9. Job 20: 26. Lev. 3: 1. 5: 1. etc.

Note. There are more nouns of the common gender in Hebrew, than has been generally supposed, (Ges. Lehrgeb. p. 472); which accounts for many supposed anomalies of gender.

§ 492. Nouns of multitude, (among which the names of nations may be ranked), frequently take a verb feminine; and in some cases they admit no other. Comp. § 480.

E. g. Ex. 5: 16, חָטָאת עַמֶּךָ, *thy people have sinned.* So the name of a nation, as Ps. 114: 2. This construction resembles that of the *pluralis fractus* in Arabic, which often takes a verb feminine, whatever the sense of the noun may be.

Note. The names of *nations, countries*, and *towns* are of the masc. gender, when they are used to denote the *inhabitants;* but they are fem., when they only denominate *place.* Comp. § 320.

§ 493. When several Nominatives of different genders are connected, the verb sometimes agrees with a masc. noun as the most worthy; and sometimes it conforms to the noun which stands nearest to it; e. g.

(*a*) With a masc. noun; as Prov. 27: 9, שֶׁמֶן וְקְטֹרֶת יְשַׂמַּח לֵב, *ointment and perfume make* [makes] *glad the heart*; Hos. 9: 2, etc.

(*b*) With the nearest noun; as Num. 12: 1, וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן, *then spake Miriam and Aaron;* Num. 20: 11, וַתֵּשְׁתְּ הָעֵדָה וּבְעִירָם, *and the assembly and their cattle drank;* Gen. 7: 7. 1 K. 17: 15. Esth. 9: 29. 2 Sam. 3: 22. Comp. § 481.

For the *general* rule respecting composite Nominatives, see § 481.

Note. Where there are several Nominatives connected, and the sentence begins with a verb singular, it commonly proceeds with a verb plural; as Gen. 21: 32. 24: 61. 31: 14. 33: 7. Comp. § 489. Note. § 480.

§ 494. III. *As to both number and gender.* Feminine nouns of multitude in the singular, often take a verb in the plur. masculine.

E. g. 1 Sam. 2: 33, 'all מַרְבִּית *the increase* of thy house יָמוּתוּ, *shall die;*' Jer. 44: 12, שְׁאֵרִית '*the remainder* of Judah who שָׂמוּ *set*

their faces;' Zeph. 2: 9. Gen. 48: 6. This is *constructio ad sensum*, § 449. *b.* Note*.

§ 495. (*a*) Plural Nominatives of the *fem.* gender sometimes take a verb in the sing. masc., whether they precede or follow the verb. (*b*) *Vice versa*, nouns plur. masculine (specially a *pluralis inhumanus*), sometimes take a verb sing. feminine.

E. g. (*a*) Job 42: 15, לֹא נִמְצְאָה נָשִׁים יָפוֹת, *there were* [was] *not found women so beautiful;* Jer. 48: 15, עָרֶיהָ עָלָתָה *her towns ascended* in the flames; Ex. 13: 7. 1 K. 11: 3. Is. 17: 6. Mic. 2: 6. Hab. 3: 17. Ps. 57: 2. 87: 3. Job 22: 9. Comp. § 489. § 490. (*b*) לֹא תִמְעַד אֲשֻׁרָיו, *his steps totter* [totters] *not;* Job 14: 19, תִּשְׁטֹף סְפִיחֶיהָ, *its floods overflow* [overflows]; also when the verb *follows*, as Jer. 49: 24, חֲבָלִים אֲחָזַתְהָ *distresses take* [takes] *hold on her.*

§ 496. *Peculiar Anomaly.* When the subject of a verb is a noun in the const. state followed by a Genitive, the verb sometimes agrees in number, or in number and gender, with the noun in the *Genitive.*

E. g. 2 Sam. 10: 9, 'and Joab saw that חֲזִיתָה פְּנֵי מִלְחָמָה, *the front of the battle was* against him;' where the verb agrees with מִלְחָמָה. Is. 22: 7, מִבְחַר עֲמָקֶיךָ מָלְאוּ, *the choice part of thy vallies,* i. e. thy choice vallies, *shall be filled;* where the verb agrees with עֲמָקֶיךָ. So Job 29: 10. 38: 21. Is. 2: 11. Jer. 10: 21, etc.

§ 497. *Anomalies as to the Dual.* We have seen that the dual takes a verb in the same manner as the plural, there being no dual number of verbs, § 483. Like the plural too (§ 489), it can take a verb in the singular, whether it follows or precedes the verb; e. g. Ex. 17: 12, וַיְהִי יָדָיו, *his hands* [was] *were*, Josh. 8: 20. Mic. 4: 11. So 1 Sam. 4: 15, וְעֵינָיו קָמָה, *and his eyes* [was] *were dim;* Deut. 27: 7, *Kethibh.*

Note. For anomalies in regard to pronouns, of the like character with these in §§ 484—496, see § 476.

Impersonal verbs.

§ 498. These are made, in Hebrew, by the 3d pers. masc. or fem. sing. of either the Pract. or Fut. tense; and sometimes by the Inf. mood.

E. g. וַיְהִי, *and it happened;* מַר לִי, *it is bitter to me;* נָגוֹהַּ לִי, *I*

am quiet, lit. it is quiet to me; צַר לוֹ, or נֶעֱצַר לוֹ, *it was grievous to him;* 1 Sam. 30: 6, וַתֵּצַר לְדָוִד, *and it was grievous to David;* Job 4: 5, 'but now תָּבוֹא אֵלֶיךָ *it comes upon thee;*' Ps. 18: 7, Inf. בְּצַר לִי, *when it was ill with me.* In Gen. 4: 26, הוּחַל (pass.) *it was begun.*

§ 499. Impersonal verbs commonly take after them a Dative case with the preposition לְ.

E. g. צַר לִי *it is grievous to me,* i. e. I am grieved; בְּצַר לִי, *when it is ill to me.*

§ 500. *Verbs with indefinite Nominatives.* These are frequent; e. g.

(*a*) The third pers. sing. or plur. of the verb is used in this way; as Gen. 11: 9, קָרָא, [one] *called;* Gen. 48: 1, וַיֹּאמֶר, *and* [one] *told;* 1 Sam. 26: 20, יִרְדֹּף [one] *pursues;* 16: 23. Is. 9: 5. 64: 3, 'from everlasting לֹא שָׁמְעוּ, [they] *have not heard;*' 47: 1, לֹא יִקְרְאוּ־לָךְ [they] *shall not call thee,* etc. Dan. 1: 12. Hosea 2: 9. This construction answers to the use of *on, tout le monde* etc. in French, or to the Greek λέγουσι etc. and is quite common in Hebrew.

Note 1. Sometimes the Nom. is expressed; as אִישׁ, אָדָם, etc.; and sometimes the act. Part. of the verb is employed, as Is. 16: 10, וְדֹרֵךְ בַּדֹּרֶךְ, *the treader shall tread,* i. e. one shall tread; Is. 28: 4, רֹאֶה יִרְאֶה, *the seer sees,* i. e. one sees; 2 Sam. 17: 9. Deut. 22: 8. So plur., Jer. 31: 5, נֹטְעִים יִטָּעוּ, *the planters shall plant,* i. e. one shall plant; Nah. 2: 3.

Note 2. The 3 pers. plur. is often to be rendered *passively* in such cases; as Job 34: 20, יָסִירוּ אַבִּיר, *the mighty one is removed,* lit. they remove the mighty one; Prov. 9: 11, 'for by me יִרְבּוּ *are increased* [lit. they increase] thy days, and years יוֹסִיפוּ *are added* [lit. they add] to thee;' Job 4: 19. 7: 3. 17: 12. 19: 26. 32: 15. Comp. Luke 12: 20, τὴν ψυχήν σου ἀπαιτοῦσι, *thy soul shall they require,* i. e. thy soul shall be required; 16: 9, *that when ye die,* δέξωνται, *ye may be received,* lit. they may receive you, etc.

(*b*) Occasionally the *second* person of the verb is employed, in a similar way; e. g. Is. 7: 25, לֹא תָבוֹא שָׁמָּה, *one shall not come there,* lit. thou shalt not come; Job 18: 4. Lev. 2: 4. Also in the common phrase with the Inf., עַד בּוֹאֲךָ, *until thou comest,* i. e. till one comes.

TENSES.

§ 501. As the Hebrew has but two distinct *forms* of tense, it is obvious that these must have had a diverse, various, and extended use.

§ 502. The Praeter and Future forms can be used, in a great ma-

ny cases indifferently to express the same idea. Both of them may be made *Aorists* by prefixing *Vav*, § 208, § 209, and by some other particles placed before them; but the *predominant* use of the Praeter, is to express *past* time of some shade or other; and the *predominant* use of the Future, is to designate some shade of *future* time.

§ 503. *The Praeter tense* of verbs, is used to designate the meaning of various tenses, viz.

(*a*) For the Perfect tense, which is its appropriate use; e. g. Gen. 3: 13, 'what is this which עָשִׂית, *thou hast done?*' 3: 11, 'who הִגִּיד *has told* thee?' 3: 14, 17, 22.

(*b*) For the Pluperfect tense; e. g. Gen. 2: 2, 'God finished the work which עָשָׂה, *he had made;* 2: 5, 'Jehovah לֹא הִמְטִיר, *had not caused it to rain.*'

(*c*) For the past tense of narration, or historic tense; e. g. Gen. 1: 1, 'God בָּרָא *created;*' 1: 2, 'the earth הָיְתָה, *was;*' 29: 17, 'Rachel הָיְתָה יְפַת־תֹּאַר, *was beautiful in appearance.*'

Note. When this *historic* tense is used, the Nom. is more usually put *before* the verb; but to this there are many exceptions. The Fut. with Vav conversive commonly follows the Praeter, in the same sentence, or in a succeeding one, in order to avoid repeating the Praeter. Comp. Gen. 4: 2—5. 1 Sam. 7: 15, 16.

(*d*) For the present tense; (1) In verbs signifying quality or condition; as גָּדַל *he is great*, חָכַם *he is wise*, etc. (2) When the object of the verb is to express *a state of acting;* as Ps. 119: 28, 'my soul דָּלְפָה, *weeps* for trouble;' 119: 30, 'the way of truth בָּחָרְתִּי, *I choose;*' Is. 1: 15, 'your hands מָלְאוּ *are full* of blood.' (3) In general propositions, designating action at *any* time; as Ps. 1: 1, 'blessed is the man who לֹא הָלַךְ *walketh not*—לֹא דָרַךְ *treadeth not*—לֹא יָשַׁב *sitteth not;* and so often.

(*e*) For the Fut. tense; (1) In prophecies, protestations, and assurances; as Is. 9: 1, 'the people who have walked in darkness רָאוּ, *shall see* a great light;' Is. 2: 2, וְהָיָה, *and it shall come to pass;* 2: 3, 4, 11, 17, 19, et saepe. (2) When a Fut. form (with a future meaning) precedes the Praeter, in the same construction; as Is. 1: 30, 31, תִּהְיוּ *ye shall be* as an oak—וְהָיָה הֶחָסֹן *and the mighty man shall be*, etc.; 3: 25, 28, 'thy men יִפְּלוּ *shall fall* by the sword—and her gates וְאָנוּ וְאָבְלוּ *shall mourn and lament;*' and so often.

Note 1. The conjunction Vav, in such cases, may precede the verb itself, as in *e.* 2.; or precede the Nom., when this stands before the verb, e. g. Job 19: 27, 'I shall see, וְעֵינַי רָאוּ, *and my eyes shall behold,*' where רָאוּ is made Fut. by the Vav before its Nom. In some

cases Vav is omitted, particularly in poetry, and the Praeter designates the sense of a Future.

Note 2. *Any* word, expressive of Fut. time and standing at the beginning of any construction, requires the Praet. that follows, (with a Vav prefixed), to be rendered as a Future; e. g. 1 Sam. 2: 31, 'behold the days בָּאִים *are coming,* וְגָדַעְתִּי *when I will cut off,* etc. So with an Inf.; as Deut. 4: 30, בַּצַּר לְךָ *when thou shalt be troubled,* וּמְצָאוּךָ *and these things shall overtake thee;* Gen. 2: 5. So also, Ex. 17: 4, עוֹד מְעַט *yet a little time,* וּסְקָלֵנִי *and they will stone me;* Ex. 16: 1, 'at evening וִידַעְתֶּם *ye shall know.*'

(*f*) For the Imp. mood; (1) When an Imp. precedes, and the Praet. is connected with it by Vav; as Gen. 6: 21, קַח לְךָ *take for thyself,* וְאָסַפְתָּ *and collect.* Comp. above, in *e.* 2. (2) Sometimes when Vav is prefixed, without a preceding Imp.; as Gen. 33: 10, 'if I have found favour in thine eyes, וְלָקַחְתָּ *then take,* etc. Ruth 3: 9. Gen. 47: 23. Deut. 29: 7, 8.

(*g*) For the Subj. mood in all its tenses; especially when a Fut., with a Subj. meaning, precedes in the same construction, § 504. *b*; e. g. (1) For the Present; as Gen. 3: 22, פֶּן־יִשְׁלַח *lest he put forth his hand,* וְלָקַח *and* [lest he] *take,* וְאָכַל *and* [lest he] *eat,* etc. (2) For the Imperf.; as Is. 1: 9, הָיִינוּ '*we should be* as Sodom, דָּמִינוּ *we should be* like Gomorrha;' Gen. 13: 13, דְּפָקוּם—וָמֵתוּ, *should one hurry them,—then they would die;* Ruth 1: 12. Judg. 8: 19. (3) For the Plup.; as Is. 1: 9, 'unless Jehovah הוֹתִיר *had left us* a remnant, etc.' 2 K. 13: 19, 'then הִכִּיתָ *thou wouldest have smitten* the Syrians.' Job 10: 19. Num. 22: 33. (4) For the *Futurum exactum* or Fut. perfect, as it is named; as Ruth 2: 21, עַד אִם־כִּלּוּ, *until they shall have finished;* 3: 18. Is. 4: 4. Gen. 24: 19.

§ 504. *The Future tense* of verbs is used with a variety of meaning; viz.

(*a*) To indicate Fut. time; which is its *appropriate* use.

(*b*) For the Present tense; e. g. לֹא אֵדַע, *I know not;* לֹא אוּכַל, *I cannot;* מֵאַיִן תָּבוֹא, *whence comest thou?* מַה־תְּבַקֵּשׁ, *what seekest thou?* Also in general propositions; as 'a wise son יְשַׂמַּח *makes glad* his father.' Such a use of the Fut. is very common, and agrees with the common use of it in Arabic.

(*c*) To designate *past* time; e. g. (1) Often, when preceded by particles that indicate *past* time. (*a*) By אָז *then;* as Jos. 10: 12, אָז יְדַבֵּר, *then spake he.* (*b*) By טֶרֶם, *not yet;* as Gen. 2: 5, טֶרֶם יִהְיֶה, *was not yet,* or *before it was.* But sometimes the sense is *future* after these particles; as Ex. 12: 48. Job 10: 21. (2) Sometimes (not very

frequently) it indicates the *past* time of narration, or the *historic* tense; as Gen. 2: 6, 'and a mist וְעָלָה *went up*, etc.' 2: 10, 'and thence וְיִפָּרֵד, *it was divided*, etc.' 2: 25, וְלֹא יִתְבּוֹשָׁשׁוּ, *and they were not ashamed*. Is not this occasioned by the Vav which precedes? Comp. § 503. *e*. 2. Note 1.

(*d*) With Vav conversive, the Fut. forms a common historic tense.

(*e*) Without such Vav, it is sometimes employed to denote *habitual* or *continued* action; as 1 K. 5: 25, 'thus much Solomon יִתֵּן *gave* to Hiram yearly;' Job 1: 5, 'thus יַעֲשֶׂה *did* Job continually; 2 Sam. 12: 31. 2 Chr. 25: 14.

(*f*) For the Imp.; viz. (1) Always where the *first* or *third* person of the Imp. is needed; as Gen. 1: 26, נַעֲשֶׂה אָדָם, *let us make man*; 1: 3, יְהִי־אוֹר, *let there be light*, etc. Where excitement, urging, entreaty, etc. is to be expressed, the parag. Fut. is usually employed; as אָגִילָה, *let me rejoice now*; אָקוּמָה, *let me arise now*. (2) In prohibitions; because the Hebrew Imp. is not used with negatives; e. g. Ex. 20: 15, לֹא תִגְנֹב, *steal not*, lit. thou shalt not steal.

(*g*) For the Optative; especially when the particle נָא is subjoined; e. g. Ps. 7: 10, יִגְמֹר־נָא *O that it might come to an end!* Cant. 7: 9, יִהְיוּ־נָא *O may they be!* 1 K. 17: 21. Is. 19: 12. 47: 13. For the Optative use of the parag. and apoc. Fut., see § 203. seq.

(*h*) For the Subjunctive; especially after particles signifying *that, so that, in order that*, etc. E. g. after אֲשֶׁר *that*, בַּעֲבוּר *that*, וְ *that*, כִּי *that*, לְ *that*, לְמַעַן אֲשֶׁר *in order that*, אַל *that not*, בַּל *that not*, פֶּן *that not*. But the Fut. often follows particles such as the above, when a Subj. sense is not required, but a Fut. one.

(*i*) The Fut. designates all those shades of meaning, which we express in English by the auxiliaries, *may, can, must, might, could, should, would*, etc. E. g. Gen. 3: 2, נֹאכֵל, *we may eat*; 30: 31, מָה־אֶתֶּן־לָךְ, *what must* [shall] *I give thee?* Judg. 14: 16, וְלָךְ אַגִּיד, *and should I tell thee?* Prov. 20: 9, מִי־יֹאמַר, *who can* [will] *say?* So Job 10: 18, אָגְוַע, *I should have died*; Gen. 31: 37, וַאֲשַׁלְּחֵךְ, *that I might take my leave of thee*; 28: 8, 'until that all יֵאָסְפוּ *shall have been gathered*; comp. § 503. *g*. 4.

(*j*) The Fut. with Vav conversive, (which commonly indicates *past* time), is sometimes used as a proper Future; the Vav being rendered merely as a *conjunction*; e. g. Is. 9: 5, 'to us a son shall be given, and the government וְתִהְיֶה *shall be* upon his shoulder, etc.' Is. 9: 10, 13, 15, 17. 51: 12, 13.

(*k*) The Fut. with Vav is sometimes also used, (1) For the *Present* Indic.; as 2 Sam. 19: 2, 'behold the king weeps, וַיִּתְאַבֵּל *and mourns*; Ps. 102: 5, וַיִּבַשׁ, *and is dried up*. (2) For the present Subj.;

as Jos. 9: 21, 'let them live, וִיחְיוּ *and let them be,* or *may they be*, etc.' Job 14: 10. But such uses of the Fut. with Vav *conversive,* are not frequent.

Note. In respect to the *forms* etc. of the Fut., compare § 203. seq.

Imperative mood.

§ 505. The Imp. mood and the Fut. tense are nearly related to each other; and often they are used almost indiscriminately. Comp. § 504. *f.* § 201. The Imp., besides its *proper* sense, is employed for the Future.

(*a*) When two Imperatives immediately succeed each other; in which case the latter often has a Fut. sense, and the former a conditional one; e. g. Gen. 42: 18, עֲשׂוּ וְחְיוּ, *do this and live,* i. e. do this, and ye shall live; Prov. 3: 3, 4, 7. 4: 4. 7: 2. 9: 6. Is. 8: 9. 36: 16. 45: 22. 55: 2.

(*b*) When an Imp. is connected with a Fut. in the same construction, it often has a Fut. meaning; e. g. (*a*) Sometimes when it stands *before* the Fut.; as Is. 45: 11, שְׁאָלוּנִי WILL *ye enquire of me—and* תְּצַוּוּנִי *will ye prescribe to me?* 6: 9. (2) When it stands *after* the Fut.; as Gen. 45: 18, וְאֶתְּנָה *and I will give you* . . . . וְאִכְלוּ *and ye shall eat,* lit. eat ye. Gen. 20: 7. Is. 54: 14. Ruth 1: 9.

Use of composite Verbs.

§ 506. The Hebrew does not form *composite* verbs, like the Greek and Latin, by *prefixing* prepositions to them; but it inserts a preposition *between* them and the noun which follows them.

Different prepositions are used, to vary the shades of meaning; and in this way a great variety of forms of verbs are made in Hebrew, Aramaean, and Arabic, which may be called *composite*; like our English, *put, put by, put up, put in, put down, put aside, put away,* etc.

E. g. נָפַל *to fall;* נָפַל עַל *to fall over to, to fall away;* נָפַל מִן *to leave, to depart from;* נָפַל לִפְנֵי *to fall down before* any one. קָרָא *to call;* קָרָא בְּ *to call to, to invoke;* קָרָא לְ *to name.* שָׁאַל *to ask,* with an Acc. of the *person;* שָׁאַל מֵאֵת *to demand,* with an Acc. of the *thing* demanded; שָׁאַל בְּ *to consult* any one.

§ 507. No definite rules can be made out, for the very various usage of prepositions in these cases. The Lexicons and practice only can give the requisite information. The following significations may aid the learner, in a few cases; viz.

(*a*) The preposition בְּ is often put after verbs signifying, *to be angry, to trust, to hold, to sin against, to reprove,* etc.; also *to pray to, to invoke, to worship, to testify against, to look upon, to hear* or *listen to, to smell, to touch,* etc.

(*b*) The preposition לְ is often put after verbs signifying, *to make, to attain to, to become* any thing: as 2 Sam. 7: 14, 'I will be to him לְאָב, *for a father* [a father], and he shall be to me לְבֵן, *for a son* [a son];' 1 Sam. 4: 9, הֱיוּ לַאֲנָשִׁים, *be ye for men,* i. e. be men, act courageously; Gen. 2: 22, 'and Jehovah made the rib לְאִשָּׁה, *for a woman,*' i. e. a woman. The later Hebrew makes more frequent use of לְ in this way, than the early; e. g. Jon. 4: 6, comp. Ex. 12: 27.

(*c*) The prepositions בְּ, מִן, עַל, בֵּין, בְּצַד, אַחֲרֵי, לִפְנֵי, etc. are often put after verbs; and they modify, in various ways, the simple meaning of them.

Cases governed by Verbs.

§ 508. Active transitive verbs govern the Accusative case.

Note. Many verbs have both a trans. and intrans. sense; consequently they are sometimes *with,* and sometimes *without* an Acc. after them; e. g. בָּכָה *to weep,* and *to bemoan;* הָלַךְ *to go,* and *to pass through,* Gen. 2: 14; יָשַׁב *to dwell,* and *to inhabit;* Ps. 22: 4, זָמַר *to sing,* and *to celebrate with praise;* so רָנַן, שִׁיר, etc.

§ 509. Many verbs govern an Acc. directly, without any intervening preposition, which we can translate only by inserting a preposition before the noun.

E. g. בִּשֵּׂר, *to bring good tidings* TO *any one;* מָרָה, *to be refractory* AGAINST *any one;* עָרַב, *to give a pledge* FOR *any one,* etc. Among these are, verbs of *putting off* and *on,* of *ornamenting;* of *plenty* and *want;* of *dwelling in* or *among;* of *going out, coming in, coming upon, happening to,* etc. Verbs of *overflowing, overspreading,* etc. take the Acc. of the thing with which they overflow, etc.; as Ex. 3: 8, 'a land which זָבַת חָלָב וּדְבָשׁ *overflows* with *milk and honey;* Joel 4: 18. Jer. 9: 17. Lam. 3: 48.

§ 510. Neuter verbs sometimes take an Acc. case; e. g. חָגַג חָג, *to celebrate a feast:* חוֹד חִידָה, *to propose an enigma,* etc. Comp. the English, *to run a race, to fight a fight,* etc. Gen. 27: 34. Neh. 2: 10. Ps. 25: 19, etc.

§ 511. *Verbs governing two Accusatives.* All verbs which have a *causative* meaning, (of course the conj. Piel and

Hiphil generally), may govern two Accusatives; the one usually of a *person*, and the other of a *thing*.

E. g. Ezek. 8: 17, מָלְאוּ אֶת־הָאָרֶץ חָמָס, *they filled* [caused to be full] *the earth* with *violence;* Gen. 41: 42, וַיַּלְבֵּשׁ אֹתוֹ בִּגְדֵי־שֵׁשׁ, *and he clothed him* with [caused him to put on] *garments of fine linen,* etc.

Note. Many verbs in Kal have a kind of *causative* meaning, or one kindred to it, and may therefore govern two Accusatives; e. g. such as signify, *to anoint, to sow, to plant, to stone,* i. e. cover with stones, *to nourish, to furnish, to rob, to do good* or *evil to* any one, *to call* or *name, to command, to convert one thing into another,* as Job. 28: 2, אֶבֶן יָצוּק נְחוּשָׁה, *stone he fuses* into *brass;* Gen. 2: 7, 'God made man מִן הָאֲדָמָה עָפָר with *dust* [out of dust] *from the earth,* where עָפָר is the Acc. of *the material,* as grammarians speak.

§ 512. But the insertion of appropriate prepositions, such as בְּ, לְ, מִן, עַל, etc. before the latter noun in cases like the above, is not unfrequent; so that the Hebrews practised both methods of constructing a sentence.

Many of the cases above may be construed as having a preposition *implied*, before the second noun in the Accusative.

Passive verbs.

§ 513. The passive forms of verbs which govern two Accusatives, retain but one of them; the other being usually made a Nominative.

E. g. Ps. 80: 11, כָּסוּ הָרִים צִלָּהּ, *the mountains were covered with the shadow of it.* Ex. 25: 40. 28: 11.

Note. Sometimes verbs of a passive *form* have an active *sense;* and in this case they may govern an Acc., like active verbs; e. g. Job 7: 3, הָנְחַלְתִּי יַרְחֵי שָׁוְא, *I have inherited months of vanity,* where the verb is in Hophal; Ex. 20: 5. Deut. 13: 3.

Infinitive absolute.

§ 514. This is usually put before a finite tense of the same verb, and serves to qualify its meaning in various ways; viz.

(*a*) It marks intensity of various degrees; as 1 Sam. 23: 22, עָרֹם יַעְרִם הוּא, *very subtilely will he deal;* 20: 6, נִשְׁאֹל נִשְׁאַל, *he has urgently requested;* Amos 9: 8, לֹא הַשְׁמֵיד אַשְׁמִיד, *I will not utterly destroy.* Gen. 31: 30. 43: 3, 7, הֲיָדוֹעַ נֵדַע, *could we indeed know?* 37: 8,

הֲמָלֹךְ תִּמְלֹךְ, *shalt thou indeed reign?* 19: 9, וְעַתָּה פֶּן עָפוֹט, *and now he would fain act even as a judge.*

(*b*) It denotes assurance, certainty; as Gen. 2: 17, מוֹת תָּמוּת, *thou shalt surely die;* 3: 4. 37: 33, טָרֹף טֹרַף, *he is surely torn in pieces;* Judg. 15: 2, אָמֹר אָמַרְתִּי, *surely I thought*, or *said.*

(*c*) It marks continuance of action; as Is. 30: 19, בָּכוֹ לֹא תִבְכֶּה *thou shalt not always weep;* Ex. 34: 7. Jer. 23: 17. Especially is *continuance* denoted, where two Infinitives abs. are used; as 2 Sam. 15: 30, עָלֹה וּבָכֹה *they went up continually weeping;* Gen. 8: 7, וַיֵּצֵא יָצוֹא וָשׁוֹב, *and it continued going and returning;* Jer. 7: 13. 11: 7. 25: 3. 26: 5. In such cases, a participle is sometimes used for the second Inf., as in 2 Sam. 16: 5; or a noun, as Is. 29: 14.

(*d*) In general, it gives intensity, energy, animation, vivacity, or some coloring of this nature, to the expression; although it is difficult always to express it in an English version.

So the *intensive* particles of the Greek, German, etc. cannot be well expressed in a translation.

Note 1. The Inf. abs. is *commonly* of the same conjugation as the finite verb with which it is joined, but sometimes of a different one; as Job 6: 1, שָׁקוֹל יִשָּׁקֵל, with Inf. abs. in Kal, finite verb in Niphal; Ezek. 16: 4, הָדְחֹתֵךְ לֹא הֻדָּחְתְּ, Inf. in Hophal, and finite verb in Pual.

Note 2. The Inf. abs. is sometimes taken from a kindred synonymous verb; as Is. 28: 28, אָדוֹשׁ יְדוּשֶׁנּוּ, *he will thoroughly thresh him,* roots אָדַשׁ and דּוּשׁ, both signifying *to thresh.*

Note 3. The Inf. abs. may be placed *before* or after the finite verb. Particles, such as לֹא, גַּם, etc. sometimes intervene.

§ 515. The Inf. abs. is sometimes used adverbially.

E. g. הֵיטֵב *bene faciendo*, for *bene;* 1 Sam. 3: 12, הָחֵל וְכַלֵּה, *incipiendo et finiendo*, i. e. utterly.

§ 516. In a few cases, the Inf. const. is used as the Inf. absolute.

(*a*) Adverbially; as Is. 60: 14, שְׁחוֹחַ *incurvando*, for שְׁחוֹחַ; Hab. 2: 10, קָצוֹת for קָצֹה. (*b*) With a finite verb; as Num. 23: 25, קֹב, לֹא תְקַבֶּנּוּ *thou shalt not curse at all*, for קָבוֹב; Ruth 2: 16, שֹׁל־תָּשֹׁלּוּ, for שָׁלוֹל; Ps. 50: 21, הֱיוֹת־אֶהְיֶה, for הָיוֹה, etc.

§ 517. The Inf. abs. is sometimes found in the place of a finite verb.

E. g. Deut. 5: 12, שָׁמוֹר simply, instead of שָׁמוֹר תִּשְׁמְרוּן, as it is in Deut. 6: 17; Ex. 20: 8, זָכוֹר for זָכֹר תִּזְכֹּר, as in Deut. 7: 18; Job 40: 2, הָרֵב *an contendendo?* for הָרֹב רָב, as in Judg. 11: 25. So Dan. 9: 5, מָרֹדְנוּ וְסוֹר, *we have rebelled and apostatized;* Est. 9: 6. Jer. 14:

5. Gen. 41: 43. Judg. 7: 19. Ecc. 8: 9. 9: 11. Ezek. 1: 14, 'the living creatures רָצוֹא וָשׁוֹב *ran and returned*;' Ecc. 4: 2. Jer. 32: 44, 'fields shall they buy, וְכָתוֹב *and they shall write* bills of sale, וְחָתוֹם—וְהָעֵד *and they shall seal them—and take witnesses*,' etc. Num. 15: 35. Deut. 14: 21. Is. 5: 5. Ezek. 11: 7, 'you הוֹצִיא *will I bring out*,' etc. 1 K. 22: 30. 2 Chr. 18: 29.

For the Imper.; Deut. 5: 12, שָׁמוֹר *keep*; 1: 16. Jer. 2: 2, הָלוֹךְ *go*; 13: 1, etc. Num. 25: 17. See the first examples above.

Note. The Inf. abs. is, in some cases, to be translated in a *passive* sense; as Prov. 12: 7, 'the wicked הָפוֹךְ, *are to be destroyed*.' This is elliptical; the full phrase would be הָפוֹךְ יֵהָפֵכוּ. So הָבֵר, Prov. 15: 22.

§ 518. The Inf. abs. is also employed as a mere *nomen actionis*, denoting the *practice* of doing what the verb designates.

E. g. אָלֹה וְכַחֵשׁ וְרָצֹחַ וְגָנֹב פָּרֹצוּ, *cursing, and dissembling, and murdering, and stealing, break out,* Hos. 4: 2.

Gen. Remark. The Inf. abs. has generally an *intensive* sense, whether employed with a finite verb, or standing alone. It may be called the *energic* form of verbs.

Infinitive construct.

§ 519. The Inf. const. being a sort of verbal noun, is used like one, in respect to construction, position, government, and even form; the plural forms excepted, which it has not.

§ 520. Like nouns, the Inf. const. is used in the various cases; viz.

(*a*) In the Nom. case; e. g. Gen. 2: 18, לֵהְיוֹת הָאָדָם, '*the being of the man* alone is not good;' 29: 19, תִּתִּי (Inf. of נָתַן) '*my giving* is good;' 11: 6. 30: 15. (*b*) In the Gen.; e. g. Gen. 29: 7, עֵת הֵאָסֵף, *the time of collecting*; 2: 4, בְּיוֹם עֲשׂוֹת, *in the day of making*. Num. 9: 15. Ps. 128: 2, et passim. (*c*) In the Dat.; e. g. Num. 7: 5, וְהָיוּ לַעֲבֹד, *and let them be for serving*, i. e. let them serve. 8: 11; Ezek. 30: 16, תִּהְיֶה, לְהִדָּקֵעַ *it shall be for being pierced through*, i. e. it shall be pierced through; comp. § 523. *d*. (*d*) In the Acc.; e. g. 1 K. 3: 7, 'I knew not צֵאת וָבוֹא, *the going out or coming in*;' Jer. 5: 3. Gen. 21: 6. The Acc. here, commonly has לְ before it; as Gen. 11: 8. Ex. 2: 15. Comp. § 522. § 523. (*e*) In the Abl.; e. g. Ps. 39: 2, 'I will guard my way מֵחֲטוֹא *from sinning*.'

§ 521. Like nouns, it takes prepositions before it, and suffixes after it.

In translating such Infinitives we must generally give them a *finite sense*; e. g. (*a*) With בְּ; as Gen. 2: 4, בְּהִבָּרְאָם, *when they were created*, lit. in the being created of them; Ex. 16: 7, בְּשָׁמְעוֹ *because he heard*; Is. 1: 15. (*b*) With כְּ; as Gen. 44: 30, כְּבֹאִי, *when I come*; 39: 18, כְּהָרִימִי, *when I lifted up*. (*c*) With לְ; Gen. 2: 3, לַעֲשׂוֹת, *when he made* it; Is. 7: 15, לָדַעְתּוֹ, *until he know*; 1 K. 16: 7, 'to provoke him by his doings, לִהְיוֹת *in that he was*, or, *in respect to his being*. In like manner, with מִן, עַד, עַל, לְמַעַן, חֵלֶת, אַחַר, etc.

Note. The preposition מִן has often a *negative* sense, in such cases; e. g. Gen. 27: 1, 'his eyes were dim מֵרְאוֹת, *so that he could not see*, lit. from seeing; 16: 2. Ex. 14: 5. For מִן before the Inf. in comparisons, see § 454. *b*.

N. B. For the use of the Inf. const. for the Inf. abs., see § 516.

§ 522. The Inf. const. with לְ, in many cases, answers to the English Inf. preceded by the particle *to*.

E. g. Gen. 2: 5, 'and there was no man לַעֲבֹד, *to till* the ground;' v. 10, 'and a river went out from Eden לְהַשְׁקוֹת, *to water* the ground;' 11: 6, 'all which they may purpose לַעֲשׂוֹת *to do*,' etc. When בְּלִתִּי (*not*) comes before an Inf., the לְ is put before it; as Gen. 3: 11, 'which I commanded thee לְבִלְתִּי אֲכֹל *not to eat*;' i. e. the Inf. is used as a noun in regimen with בְּלִתִּי.

§ 523. The Inf. const. with לְ, and with the verb of existence (הָיָה) expressed or implied, constitutes a periphrasis, expressing the meaning of several forms of the finite verb, viz.

(*a*) Of the Praeter; as 2 Chr. 26: 5, וַיְהִי לְדָרֹשׁ אֱלֹהִים, *and he sought God*, lit. and he was in seeking God; Gen. 15: 12, 'the sun וַיְהִי לָבוֹא *was about to go down*,' lit. was in going down; 2 Chr. 11: 22, Ezra 3: 12.

(*b*) Of the Present; as Is. 44: 14, לִכְרוֹת־לוֹ [הֹוֶה], *he hews down for himself*, lit. [he is] in hewing down. Prov. 19: 8, 'he that is wise, לִמְצֹא טוֹב [הֹוֶה], *findeth prosperity*,' lit. is in finding; Is. 21: 1.

(*c*) Of the Future; as Is. 38: 20, לְהוֹשִׁיעֵנִי [יִהְיֶה], יְהוָה, *Jehovah will deliver me*, lit. will be for the delivering of me; Ps. 25: 14, 'Jehovah לְהוֹדִיעָם [יִהְיֶה] *will teach them*,' lit. will be for the teaching of them; 49: 15. 62: 10. Ecc. 3: 14. So Ps. 101: 8, 'soon אַצְמִית *will I destroy* the wicked of the land, לְהַכְרִית *I will cut off*,' etc.

(*d*) Of the Passive; as Jos. 2: 5, 'and it came to pass הַשַּׁעַר לִסְגֹּר *when the gate was to be shut*,' lit. in the shutting of the gate; Deut. 31: 17, וְהָיָה לֶאֱכֹל, *and they shall be devoured*, lit. and it shall be for devouring them; Is. 6: 13.

(*e*) Of the Latin participle in *dus*, or the English auxiliaries *shall, can, must*, etc.; as 2 K. 4: 13, מֶה [הָיָה] לַעֲשׂוֹת, *what* [is] *to be done for thee?* 2 Chr. 19: 2, הֲלָרָשָׁע [הָיָה] לַעֲזֹר, *should one help the wicked?* Judg. 1: 19, לֹא [הָיָה] לְהוֹרִישׁ, *he could not dispossess them;* Hos. 9: 13. Amos 6: 10. 2 Chr. 20: 6.

§ 524. The Inf. const. (sometimes also the Inf. abs.) governs nouns in the oblique cases, like finite verbs.

The Inf. const. sometimes takes *verbal* suffixes, i. e. it governs pronouns in the Acc. The Inf. abs. also, in a very few cases, takes an Acc. after it; as Is. 22: 13, הָרֹג בָּקָר וְשָׁחֹט צֹאן וְאָכֹל בָּשָׂר, *caedendo boves, et jugulando oves, et edendo carnem*, etc.

§ 525. The *subject* of the Inf. const. (corresponding to the Nom. of finite verbs), is usually put in the Gen. after the verb.

E. g. Judg. 13: 20, בַּעֲלוֹת הַלַּהַב, *in the mounting up of the flame*, i. e. when the flame mounted up; 1 Sam. 23: 6, בִּבְרֹחַ אֶבְיָתָר, *in the flying of Abiathar*, i. e. when Abiathar fled; Ps. 66: 10. Here, also, belong those cases in which the Inf. const. takes *noun-suffixes*, i. e. suffixes in the Genitive.

§ 526. Besides the *subject* in the Gen. after the Inf. const., it also takes the *object*, i. e. an Acc. case, and even two Accusatives.

E. g. Gen. 2: 4, בְּיוֹם עֲשׂוֹת יְהוָה אֶרֶץ וְשָׁמַיִם *in the day of Jehovah's making the earth and heavens*, i. e. in the day when Jehovah made, etc. 1 K. 13: 4, כִּשְׁמֹעַ הַמֶּלֶךְ אֶת־דְּבַר אִישׁ, *when the king heard the word of the man*, etc. Is. 58: 5, 'a day עַנּוֹת אָדָם נַפְשׁוֹ, *when a man will afflict his soul*,' etc. So with the subject and two Accusatives; as Gen. 41: 39, אַחֲרֵי הוֹדִיעַ אֱלֹהִים אוֹתְךָ אֶת־כָּל־זֹאת, *since God's showing you all this*, i. e. since God hath shewn etc.

Note. The Gen. or *subject* usually stands next to the verb; but in a very few cases the Acc. is put first; as Is. 5: 24, כֶּאֱכֹל קַשׁ לְשׁוֹן אֵשׁ, *as the flame of fire devours the stubble;* 20: 1. Gen. 4: 15.

PARTICIPLES.

§ 527. Active Participles are often used in the place of finite verbs; viz.

(*a*) For the present tense; e. g. Ecc. 1: 4, 'one generation הֹלֵךְ *passeth away*, and another generation בָּא *cometh*;' 1: 7, 8. Ps. 1: 6. 3: 2. 4: 7. Is. 1: 7. In this manner, participles are used with pronouns of any person instead of verbs, in order to express the present tense; as יָרֵא אָנֹכִי, *I fear*; יָרֵא אַתָּה, *thou fearest*; יְרֵאִים אֲנַחְנוּ, *we fear*; etc. In intrans. verbs, this use is very common.

(*b*) For the past tense in all its gradations; e. g. Gen. 2: 10, 'and a river יֹצֵא *issued* from Eden;' Deut. 4: 3, 'your eyes הָרֹאוֹת *have seen*;' Gen. 41: 17 18, 19.

(*c*) For the Fut. in all its varieties; e. g. Gen. 17: 19, 'Sarah יֹלֶדֶת *shall bear* a son,' etc. 19: 13, מַשְׁחִיתִים '*we are about to destroy* the city;' 6: 17, 'behold I מֵבִיא *will cause to come* a flood;' 48: 4. Ex. 9: 18. 1 K. 11: 31. 14: 10.

§ 528. Participles, when used as verbs, are subject to all the *anomalies* of concord which are found in verbs.

E. g. Gen. 4: 10, קוֹל דְּמֵי אָחִיךָ צֹעֲקִים, *the voice of thy brother's blood cries*, [cry].

§ 529. The two Hebrew participles, active and passive, often have the sense of the Latin participles in *-rus* and *-dus*.

E. g. Gen. 19: 14, מַשְׁחִית יְהוָה הָעִיר, *Jehovah is about to destroy the city*; Ps. 76: 8, נוֹרָא, *metuendus*; Ps. 18: 4, מְהֻלָּל, *laudandus*, etc.

§ 530. The verb of existence (הָיָה) added to the participle, makes an Imperf. tense, descriptive of continued action or condition.

E. g. Job 1: 14, 'the cattle הָיוּ חֹרְשׁוֹת, *were ploughing*;' Neh. 1: 4, וְאֲהִי צָם וּמִתְפַּלֵּל, *I was fasting and praying*; 2: 1, 15. 2 Chr. 24: 14. 36: 16. Gen. 4: 17. Deut. 9: 22, 24.

Note. In like manner יֵשׁ *there is*, and אֵין *there is not*, either with or without suffixes, are often connected with participles, and form a periphrasis for the Pres. tense of the finite verb; e. g. Judg. 6: 36, 'if יֶשְׁךָ מוֹשִׁיעַ *thou savest*;' Gen. 24: 49. 43: 5, 'if אֵינְךָ מְשַׁלְּחָהּ, *thou dost not send away*;' Ex. 5: 16, 'straw אֵין נִתָּן *is not given*;' Lev. 26: 6.

531. *Active Participles* may govern the same cases as

their verbs; but it is a *more common* construction, to put them in regimen with the noun that follows.

E. g. Ps. 84: 5, יוֹשְׁבֵי בֵיתֶךָ, *inhabiters of thy house;* Ps. 28: 1, יוֹרְדֵי בוֹר, *the descenders of* [i. e. those who go down into] *the pit;* 5: 12, אֹהֲבֵי שְׁמֶךָ, *the lovers of thy name;* 19: 8. Prov. 2: 19. Such a Gen. is capable of all the varieties of rendering which belong to the Gen. after nouns, § 424. It also admits intervening prepositions, like nouns, § 432.

§ 532. *Passive participles* are constructed with cases, in various ways; viz.

(*a*) With an Acc.; as Ezek. 9: 2, לָבוּשׁ בַּדִּים, *clothed* [with] *linen garments;* 1 Sam. 2. 18, חָגוּר אֵפוֹד, *girded* [with] *an ephod.* So in Greek *ἀναιδείην ἐπειμένος*, Il. *α*. 149. (*b*) With the Gen.; as Ezek. 9: 11, לָבוּשׁ הַבַּדִּים, *clothed* [of] *linen garments;* Joel 1: 8, חֲגֹרַת־שָׂק, *girded* [of] *sackcloth;* Ps. 32: 1, נְשׂוּי־פֶשַׁע, *pardoned* [of] *sin,* etc.

Note. When there is but one form of the participle, as מֵת (from מוּת *to die*), this is capable of all the meanings and constructions of both the act. and pass. participles.

Verbs used as adverbs.

§ 533. When two verbs *immediately* follow each other, either with or without the copula between them, the first of them often serves merely to qualify the second, and must be rendered adverbially.

E. g. 1 Sam. 2: 3, אַל תַּרְבּוּ תְדַבְּרוּ, *do not make much* [and] *speak* i. e. do not say much: Job 19: 3, לֹא תַבְשׁוּ תַּהְכְּרוּ־לִי, *ye are not ashamed ye stun me,* i. e. in a shameless manner ye stun me; Gen. 26: 18, וַיָּשָׁב וַיַּחְפֹּר, *and he returned and dug,* i. e. he again dug; 19: 22. 27: 20. 30: 31. 31: 28. Hos. 1: 6. Ps. 51: 4. 71: 20. So הֵיטֵב is used for *well, skilfully,* Ps. 33: 3. הוֹסִיף for *again, once more,* Gen. 4: 2. 8: 12. כָּלָה for *ad finem, entirely,* Gen. 24: 15. מָהַר for *hastily, quickly,* Gen. 27: 20. Ex. 2: 18. הִרְבָּה for *much, often,* 2 K. 21: 6. Ps. 51: 4. שׁוּב for *again,* 1 K. 19: 6. Job 7: 7. The same is true of some other verbs. In some cases the *second* verb is the Inf., as Gen. 27: 20. Ex. 2: 18, etc.

ADVERBS.

§ 534. Adverbs in Hebrew are often used in the place of nouns.

(*a*) In apposition with the nouns which they qualify: as Gen. 18: 4, מְעַט־מַיִם, *a little water;* Neh. 2: 12, אֲנָשִׁים מְעַט, *few persons;* Is. 30: 33, עֲצֵי חִרְבָּה, *much wood,* etc. (*b*) In the Gen. after nouns; as 1 K. 2: 31, דְּמֵי חִנָּם, *innocent blood;* Ezek. 30: 16, צָרֵי יוֹמָם, *daily persecutors;* Deut. 26: 5, מְתֵי מְעָט, *few men,* etc.

§ 535. Adverbs standing in place of nouns, sometimes take prepositions before them.

E. g. Ezek. 6: 10, אֶל חִנָּם, *gratis;* 2 Chr. 29: 36, בְּפִתְאֹם, *suddenly;* 1 K. 22: 20, בְּכֹה, *so,* [lit. in the so]; Esth. 4: 16, בֵּכֵן, *so;* Neh. 9: 19, בְּיוֹמָם, *daily.*

§ 536. The repetition of adverbs marks intensity.

E. g. Gen. 7: 19, מְאֹד מְאֹד, *very much;* Deut. 28: 43, מַעְלָה מַעְלָה, *higher and higher;* מַטָּה מַטָּה, *deeper and deeper;* 1 K. 20: 40, הֵנָּה וְהֵנָּה, *hither and hither,* i. e. here and there, all around.

§ 537. Two negatives in Hebrew strengthen the negation.

E. g. 1 K. 10: 21, אֵין כָּסֶף לֹא נֶחְשָׁב, *silver was not at all regarded.* In the parallel verse, 2 Chr. 9: 20, לֹא is omitted. Ex. 14: 11, הֲמִבְּלִי אֵין קְבָרִים, *because there were no graves at all.* Zeph. 2: 2. etc.

§ 538. A negative particle is often joined with nouns and adjectives, to qualify the sense of them.

E. g. Deut. 32:6, לֹא חָכָם, *not wise,* i. e. foolish: Ps. 43: 1, לֹא חָסִיד, *unmerciful;* Job. 30: 8, בְּלִי שֵׁם, *disgraced;* Deut. 32: 21, לֹא־אֵל, *not God;* לֹא־עָם, *not a nation,* i. e. not worthy of this appellation; Is. 31: 8, לֹא־אִישׁ, *not a mortal;* 10: 15, לֹא־עֵץ, *no wood at all,* etc. This mode of expression is called *λιτότης.*

Note. A negative is frequently *implied* in an interrogative sentence; e. g. 2 Sam. 7: 5, הֲתִבְנֶה, *wilt thou build me an house?* i. e. thou shalt not; as in the parallel verse, 1 Chr. 17: 4. So Is. 27: 7. Prov. 24: 28. Ezek. 18: 23, comp. v. 32. 1 K. 8: 27. Gen. 30: 20. Job 16: 6, 'if I keep silence מַה־מִּנִּי יֵהָלֵךְ, *what quits me?* i. e. I am not relieved; Cant. 8: 4. Prov. 20: 24. Dan. 1: 10.

PREPOSITIONS.

§ 539. Prepositions, both simple and composite, govern the oblique cases of nouns, pronouns, etc.

For the pleonasm and ellipsis of them, see § 547. § 551.

CONJUNCTIONS.

§ 540. As the Hebrew language possesses but very few conjunctions, some of them are necessarily employed in a great variety of significations. This is particularly the case with the copulative וְ. But the various uses of this and others, are best learned from the Lexicons and from practice.

For some peculiar uses of Vav, see § 558. Note. For the *ellipsis* of conjunctions, see § 561.

INTERJECTIONS.

§ 541. Interjections simply expressive of *calamity* or *imprecation*, often take a Dative after them.

E. g. 1 Sam. 4: 8, אוֹי לָנוּ, *wo to us!* Ezek. 30: 2, הָהּ לַיּוֹם, *wo for the day!*

§ 542. Interjections which have the forms of other parts of speech, take after them the cases required by those forms.

E. g. Ps. 1: 1, אַשְׁרֵי with a Gen. after it; 29: 1, 2, הָבוּ, with an Acc., etc.

PLEONASM.

543. I. OF PERSONAL PRONOUNS. *Verbal suffixes* are not unfrequently pleonastic, being immediately followed by the noun to which they have relation.

E. g. Ex. 2: 6, וַתִּרְאֵהוּ אֶת־הַיֶּלֶד, *she saw him the child;* 1 Sam. 21: 14, וַיְשַׁנּוֹ אֶת־טַעְמוֹ *he changed it his understanding;* Job 33: 20, וְזַהֲמַתּוּ לַחְמִים, *his soul abhors it bread;* Ps. 83: 12. Such is the predominant construction in the Chaldee and Syriac.

§ 544. *The suffixes of nouns* are sometimes pleonastic.

E. g. Is. 17: 6, בְּסַעֲפָהּ פֹּרִיָה, *in the twigs of it the fruit tree;* Prov. 14: 13, אַחֲרִיתָהּ שִׂמְחָה, *the end of it joy;* Cant. 1: 6, כַּרְמִי שֶׁלִּי, *my vineyard which* [is] *to me.* Such also is the general usage of the Chaldee and Syriac.

§ 545. The Dative case of pronouns after verbs, and especially verbs of motion, is often pleonastic.

E. g. Gen. 12: 1, לְךָ־לְךָ, *go for thyself*, i. e. go; Cant. 2: 11, הָלַךְ לוֹ, *it has gone for itself*, i. e. has gone; Gen. 27: 43, בְּרַח־לְךָ, *flee for thyself*, i. e. flee; Is. 31: 8, נָס לוֹ, *he has fled for himself*, i. e. he has fled; Job 39: 4, לֹא־שָׁבוּ לָמוֹ, *they turned not back for themselves*, i. e. turned not back; Cant. 2: 17, דְּמֵה לְךָ, *compare for thyself*, i. e. compare; Job 12: 11, 'the palate יִטְעַם־לוֹ, *relishes for itself*,' i. e. relishes; 15: 28, 'houses which לֹא־יֵשְׁבוּ לָמוֹ, *they do not inhabit for themselves*,' i. e. which no one inhabits; Prov. 13: 13, יֵחָבֵל לוֹ, *he shall perish for himself*, i. e. shall perish; Job 19: 29, גּוּרוּ לָכֶם, *fear for yourselves*, i. e. fear ye. The Arabic has the same idiom; and it is also very common in Syriac.

§ 546. The Dative pleonastic also occurs after participles and adjectives; but more seldom than after verbs.

E. g. Hos. 8: 9, 'a wild ass בּוֹדֵד לוֹ, *lonely for itself*,' i. e. alone, or lonely; Amos 2: 13, מְלֵאָה לָהּ, *full for itself*, i. e. full; Ps. 144: 2, מְפַלְּטִי־לִי, *my deliverer for me*, i. e. my deliverer.

§ 547. II. OF PREPOSITIONS. The prepositions בְּ and מִן are sometimes pleonastic.

(*a*) בְּ; as Ex. 32: 22, 'thou knowest this people that בָּרָע הוּא, *they are evil*,' lit. that they are in evil; Hos. 13: 9, כִּי־בִי בְעֶזְרֶךָ, *for my help is in thee*, lit. in respect to me [I am] in thy help; Ps. 29: 4. Prov. 3: 26. Is. 26: 4. 45: 14, אַךְ בָּךְ אֵל, *only thou* [art] *God*, or, *only in thee* [is] *God*; Job 18: 8. Ezra 3: 3. In the three last examples, it stands even before the subject of a sentence. This is technically called *Beth essentiae*.

Note. The name of *Beth essentiae*, is also extended to בְּ used in cases like the following; as Ps. 118: 7, יְהוָה בְּעֹזְרָי, *Jehovah is among my helpers*, i. e. Jehovah is my helper. Ps. 54: 6. 99: 6. Job 24: 13. Judg. 11: 35.

(*b*) מִן; as Deut. 15: 7, 'a poor man מֵאַחַד אַחֶיךָ, *one of thy brethren*,' lit. of one of thy brethren; Lev. 4: 2. 5: 13. Ezek. 18: 10. This idiom is common in Arabic.

ELLIPSIS.

§ 548. I. OF NOUNS. The Nom. case is sometimes omitted before verbs.

(*a*) Before verbs used in an intrans. way, in order to denote condition

or state of feeling; e. g. Gen. 31: 36, וַיִּחַר לוֹ *it was hot to him*, viz. אַף *anger*, i. e. his anger burned; Gen. 34: 7. comp. Gen. 30: 2. Ex. 4: 14, etc., where אַף is expressed. So 1 Sam. 24: 11, וַתָּחְס עָלֶיךָ, *and it pitied thee*, i. e. mine eye (עַיִן) pitied; comp. Gen. 45: 20. Deut 7: 16, etc. where עַיִן is expressed. (*b*) Words such as the mind of the reader will spontaneously supply, are sometimes omitted; viz. such as אֱלֹהִים, יְהוָה, etc. e. g. Prov. 10: 24, *the desire of the righteous* יִתֵּן *he will grant*, i. e. Jehovah will grant; 12: 12. 13: 21. 21: 13. Job 3: 20. Ecc. 9: 9. Ps. 10: 4, comp. v. 13, and see below in § 555.

§ 549. The Acc. case, after several verbs which are in frequent use, is often omitted, as being unnecessary to render the language intelligible.

E. g. יָלְדָה *she bore*, i. e. children; כָּרַת *he concluded*, i. e. בְּרִית *an agreement*; נָטָה *he inclined* or *spread*, i. e. אֹזֶן *the ear*, or אֹהֶל *the tent*; נָשָׂא *he lifted up*, i. e. קוֹל *the voice*; עָרַךְ *he arranged*, i. e. דְּבָרִים *words* in prayer, etc. These omissions are sometimes supplied; but more generally the noun is omitted.

§ 550. When the subject of a proposition is required, by the sense, to be repeated in the predicate with some addition, the actual repetition of it rarely takes place.

E. g. Cant. 1: 15, עֵינַיִךְ יוֹנִים *thine eyes* [are the eyes] *of doves*; Ps. 18: 34. 48: 7. 55: 7. Is. 52: 14.

§ 551. In the designation of weights and measures, the ordinary words which express the standard of them, are commonly omitted.

E. g. אֶלֶף כֶּסֶף, *a thousand* [shekels] *of silver*; עֲשָׂרָה זָהָב, *ten* [shekels] *of gold*; שֵׁשׁ שְׂעֹרִים *six* [ephahs] *of barley*; שְׁתֵּי לֶחֶם *two* [loaves] *of bread*; comp. § 463.

Note. In expressing the day of the month, the word יוֹם *day* is commonly omitted; comp. § 465.

§ 552. II. OF PRONOUNS. The *personal* pronouns are often omitted; e. g.

(*a*) In the Nom. most commonly, as in Greek and Latin. (*b*) In the Gen. after the Inf. *nominascens*, or after a noun; e. g. Gen. 6: 19, לְהַחֲיוֹת, *to preserve* [them] *alive*, etc. instead of לְהַחֲיוֹתָם; Ex. 15: 2, 'Jehovah is my strength, וְזִמְרָת, *and* [my] *song*,' for וְזִמְרָתִי; Ps. 40: 10, 11. 66: 6, etc. (*c*) In the Acc. after verbs; as Ex. 2: 25, 'and God וַיֵּדַע *observed* them,' for וַיֵּדָעֵם; Ps. 137: 5, 'let my right hand תִּשְׁכַּח *forget* [me];' 139: 1. 17: 11. Gen. 9: 22, etc.

§ 553. The relative pronoun אֲשֶׁר is often omitted in various constructions; viz.

(*a*) In the Nom.; as Gen. 15: 13, 'in a land לֹא לָהֶם, [which] *is not theirs*;' Is. 40: 20. 51: 2. 54: 1. 55: 5. 61: 10, etc. (*b*) In the Gen. after a noun in the const. state; as Ex. 4: 13, 'send בְּיַד [אֲשֶׁר] תִּשְׁלָח. *by the hand* [of him whom] *thou wilt send*.' See § 433. (*c*) In the Acc.; Prov. 9: 5, 'as wine [which] מָסַכְתִּי *I have mingled*;' Gen. 3: 13, מַה־זֹּאת עָשִׂית, *what is this* [which] *thou hast done?*

(*d*) When used to qualify pronouns, adverbs, etc. (§ 478); as Ex. 18: 20, 'the way יֵלְכוּ בָהּ [in which] *they go*;' Job 3: 3, 'perish the day אִוָּלֵד בּוֹ [אֲשֶׁר], [in which] *I was born*;' Ps. 32: 2. Is. 1: 30. 23: 7, etc. Ecc. 1: 5, זָרַח הוּא שָׁם [אֲשֶׁר], [whence] *he arose*. (*e*) Sometimes even the pronoun which אֲשֶׁר would qualify, is also omitted; as Is. 29: 1, 'the city חָנָה דָוִד [בָּהּ] in which *David dwelt*;' Ps. 4: 8, 'more than in the time דְּגָנָם וְתִירוֹשָׁם רָבּוּ [בִּי] [אֲשֶׁר], [in which] *their corn and new wine increase*,' etc. Comp. § 478. Note.

(*f*) אֲשֶׁר, in the sense of *that which, he who, those who,* etc. is often omitted; e. g. Job 24: 19, 'Sheōl takes away חָטְאוּ [those who] *have sinned*;' Ps. 12: 6, 'I will place in safety יָפִיחַ לוֹ [him whom] *one puffs at*,' i. e. who is contemned. (*g*) In an *adverbial* sense; as 1 Chr. 15: 12, אֶל הֲכִינוֹתִי לוֹ *to* [the place which] *I have prepared for it*; comp. § 478. Note.

Note. The omission of אֲשֶׁר is much more common in poetry than in prose. In prose, it is generally inserted after a *definite* noun, and omitted after an indefinite one, as in Arabic. (De Sacy, Gramm. Arabe II. § 363.)

§ 554. III. OF VERBS. The verb of existence (הָיָה) is commonly omitted between a subject and its predicate, especially when the predicate stands first; see § 446.

E. g. Gen. 3: 11, כִּי־עֵרֹם אָנֹכִי, *for naked* [am] *I*; 4: 13, גָּדוֹל עֲוֹנִי, *great* [is] *my iniquity*, etc.

§ 555. When the words of any one are repeated, the verb אָמַר (which marks quotation) is very often omitted, and must be supplied from the sense of the passage.

E. g. Ps. 8: 4, 'when I behold the heavens, [אָמַר אָנִי *I exclaim*], Lord, what is man!' 10: 4, 'the wicked in his pride [אָמַר *has said*], בַּל־יִדְרֹשׁ [Jehovah] *will not punish*;' comp. v. 13, where the ellipsis is supplied; Ps. 52: 8, 9. 59: 8. Job 8: 18. Ecc. 8: 2, אֲנִי, i. e. [אוֹמַר] אֲנִי.

§ 556. When a finite verb would be preceded by an

Inf. abs. of the same verb, the former is sometimes omitted; comp. § 517.

Note. Besides the above common cases of ellipsis in respect to the verb, there are many others, especially in poetry, which cannot be made the subject of rules, but must be supplied in conformity with the context; e. g. in Job 39: 24. Is. 66: 6. Ps. 3: 9. 4: 3. 6: 4. 7: 9. Jer. 11: 15. 2 Sam. 23: 17, comp. 1 Chr. 11: 19. 1 K. 11: 25. 2 K. 6: 33. Hos. 8: 1. Prov. 6: 26.

§ 557. IV. Of Adverbs. The interrogative הֲ is often omitted.

E. g. Gen. 27: 24, אַתָּה זֶה בְּנִי, *art thou my very son,* for הַאַתָּה זֶה; 3: 1, אַף כִּי, *is it so then that,* for הַאַף כִּי; 1 Sam. 16: 4. 30: 8. 2 Sam. 9: 6. 18: 29. Job 40: 25. Such ellipsis often takes place in a *negative* interrogation, before לֹא; as Jon. 4: 11, וַאֲנִי לֹא אָחוּס, *and should not I spare* Nineveh? instead of הֲלֹא; Lam. 1: 12. 3: 36. Ex. 8: 22. 2 K. 5: 26. Job 14: 16, וְלֹא תִשְׁמֹר, *and wilt thou not keep watch* over my sins? So also before אַל, 1 Sam. 27: 10.

§ 558. When two negative propositions follow each other in the same construction, especially in poetic parallelism, the *negative* adverb is sometimes omitted in the second proposition, and must be supplied.

E. g. 1 Sam. 2: 3. 'speak not proudly, יֵצְאוּ עָתָק, *let* [not] *any rash thing proceed* from your mouth;' Ps. 9: 19, 'for he will not always forget the poor, the expectation of the afflicted תֹּאבַד, *shall* [not] *always perish;* Ps. 75: 6. Job 28: 17. 30: 20. Is. 23: 4. 38: 18.

Note. When a negative is expressed in the first member of a parallelism, and the second has a Vav prefixed to it, that Vav should be rendered disjunctively, viz. *nor, but,* etc. E. g. Ps. 44: 19, 'our heart has not turned back from thee, וַתִּטֶּה אֲשֻׁרֵינוּ, NOR *our steps declined;* Is. 41: 28, וְיָשִׁיב וָ, NOR *did any answer,* or, BUT *none gave answer;* Job 3: 10. Is. 28: 27. Deut. 33: 6.

§ 559. V. Of Prepositions. The prepositions בְּ, לְ, etc. are not unfrequently omitted, where the sense requires them.

(*a*) The prefix בְּ; as Ps. 66: 17, אֵלָיו פִּי־קָרָאתִי, *I cried to him* [with] *my mouth,* for בְּפִי; 12: 3. 17: 10, 13, 14. 60: 7, 'help me יְמִינְךָ [with] *thy right hand;* 108: 7. 109: 2, etc. Note, also, that the prefix בְּ, used as a conjunction, usually excludes בְּ; as Am. 9: 11, כִּימֵי עוֹלָם, *as* [in] *the days of old,* for כִּבִימֵי. (*b*) The prefix לְ; as Prov. 27: 7,

נֶפֶשׁ רְעֵבָה, [to] *the hungry soul*, for לָנֶפֶשׁ; 13: 18. 14: 22. Jer. 9: 2. (*c*) The preposition מִן; Ecc. 2: 24, 'nothing is better for a man שֶׁיֹּאכַל [than] *that he should eat*,' for מִשֶּׁיֹּאכַל.

§ 560. VI. OF CONJUNCTIONS. Conjunctions which would express some particular relation of the latter part of a *sentence* to the former, are sometimes omitted, and their place is supplied by the copulative Vav.*

E. g. Prov. 11: 2, 'does pride come, וַיָּבֹא *then cometh shame;* Gen. 44: 4. Ex. 3: 18. 16: 21. 17: 6. Ps. 148: 5.

§ 561. Conjunctions which serve to connect words and phrases, are often omitted.†

(*a*) The copulative Vav; as Gen. 31: 2, תְּמוֹל שִׁלְשׁוֹם *yesterday* [and] *the day before;* Judg. 19: 2, יָמִים אַרְבָּעָה חֳדָשִׁים, *a year* [and] *four months;* Hab. 3: 11, שֶׁמֶשׁ יָרֵחַ, *sun* [and] *moon;* Nah. 3: 1. Is. 63: 11. Ex. 15: 9. Judg. 5: 27. Ps. 10: 3. The asyndic construction occurs principally in poetry; or in the phraseology of common life. (*b*) The disjunctives וְ, אוֹ, *or;* as 2 K. 9: 32, שְׁנַיִם שְׁלֹשָׁה *two* [or] *three eunuchs;* 1 Sam. 20: 12. Is. 17. 6. (*c*) The sign of comparison כְּ, כַּאֲשֶׁר, *as;* Is. 21: 8, וַיִּקְרָא אַרְיֵה *he will roar* [as] *a lion;* Ps. 11: 1, נוּדוּ הַרְכֶם צִפּוֹר, *fly to your mountain* [as] *a bird;* Is. 51: 12, 'who shall be made חָצִיר [as] *grass;* Job 24: 5. Ps. 40: 8. Nah. 3: 12, 13. Especially when the second member of a sentence has כֵּן *so*, the first member often omits כְּ; as Is. 55: 9, 'for [as] the heavens are higher than the earth, כֵּן *so* are his ways,' etc. Ps. 48: 6. Job 7: 9. Judg. 5: 15. (*d*) The particles כִּי, אֲשֶׁר, *that;* as Ps. 9: 21, 'the nations shall know אֱנוֹשׁ הֵמָּה, [that] *they are mere men;*' 50: 21. 71: 8. Job 19: 25. Lam. 1: 21.

§ 562. VII. ELLIPSIS IN POETIC PARALLELISM. In poetry, a noun, pronoun, verb, adverb, or preposition, expressed in the first member of a parallelism, is frequently omitted in the second member; and *vice versâ*.

In the second member. (*a*) A noun; as Ps. 24: 1, לַיהוָה '*Jehovah's is* the earth and all that is in it, [*Jehovah's is*] the world and they who dwell therein.' (*b*) A pronoun; Ps. 22: 6, אָנֹכִי 'I am a worm and no man, [*I am*] the scorn of men;' so אַתָּה, in v. 10. (*c*) A verb; as

* In technical language, that part of the sentence, which in cases like the above precedes Vav, is called *protasis;* that which follows, *apodosis*.

† This is called the *constructio asyndetica*, or *asyndic construction* i. e. without the σύνδεσμος or conjunction.

Ps. 22: 3, 'O my God, אֶקְרָא *I call* all the day, ... and all the night [*do I call*];' 13: 3, עַד אָנָה אֶעֱרֹת, '*how long shall I have* anxiety in my soul, [*how long shall I have*] sorrow in my heart?' Is. 49: 7, 'kings יִרְאוּ *shall behold* and rise up, princes [*shall behold*] and do reverence, etc. (*d*) An adverb; as Ps. 10: 5, לָמָּה, '*why*, Jehovah, standest thou afar off, [*why*] hidest thou thyself;' 13: 3. 22: 2, etc. For the omission of אֹ֫, see § 558. (*e*) A preposition; as Job 12: 12, בִּישִׁישִׁים, *with the aged* is wisdom, וְאֹרֶךְ and [*with*] *length* of days is understanding;' 15: 3. Is. 28: 7. 44: 28, 'saying to Jerusalem—וְהֵיכָל and [*to*] the temple,' for הַֽהֵיכָל; 28: 6. Job 34: 10. Gen. 49: 25, מֵאֵל '*from the God* of thy father—וְאֵת שַׁדַּי and [*from*] the Almighty,' for מֵאֵת; Ps. 22: 2, 'why art thou distant דִּבְרֵי [*from*] the words of my cry,' for מִדִּבְרֵי; Job 30: 5. Is. 48: 9. 49: 7. 61: 7.

In the first member; e. g. Is. 48: 11, 'for how shall [*my glory*] be profaned, for I will not give כְּבוֹדִי, *my glory* to another?' And so often.

Remark. A multitude of obscurities in the English translation of the Old Testament, might be removed by the aid of these principles, and much light diffused over the sacred writings.

CHANGE OF CONSTRUCTION.

§ 563. When a sentence begins with a verb in the Inf., preceded by a preposition and used in a finite sense, it often proceeds with a *finite* verb.

E. g. Ps. 60: 2, בְּהַצּוֹתוֹ—וַיָּשָׁב, *when he strove—and returned;* Gen. 39: 18, כַּהֲרִימִי קוֹלִי וָאֶקְרָא, *when I raised my voice and cried;* Is. 18: 5. 30: 12. 49: 5 Qeri. Amos. 1: 11. 2: 4. Gen. 27: 45. Job 28: 25. 29: 6. 38: 7.

§ 564. Sentences often begin with a participle, and proceed with a *finite* verb.

E. g. Prov. 19: 26, מְשַׁדֵּד־אָב רֹדֵף אֵם, *he who abuses his father,* [and] *chases away his mother;* 2: 14. Is. 5: 11. 48: 1. 57: 3. Gen. 27: 33. Ps. 15: 2, 3, etc.

§ 565. Sentences often exhibit a change of *person*, especially in poetry; viz.

(*a*) A transition from the *third* person to the *second;* and *vice versa.* E. g. Is. 1: 29, 'for THEY shall be ashamed of the groves, which YE have loved;' Gen. 49: 4, 'THOU wentest up to thy father's bed—HE went up to my couch;' Mic. 7: 18. Mal. 2: 15.

(*b*) A transition from the *first* person to the *third*. E. g Is. 42: 24. 44: 24, 25, '*I* am Jehovah who made the universe,—HE frustrates the signs, etc. This transition, however, is not very frequent, and for the most part it is altered in the Qeri.

Note. The same changes of person occur also in the use of suffix-pronouns, a transition being often made from the *first* or *second* person to the *third*, and *vice versa*; as Prov. 8: 17 (Kethib) 'I love אֹהֲבֶיהָ, HER lovers,' i. e. those who love me; Mic. 1: 2, 'hear ye people, כֻּלָּם *all of them*, i. e. all of you; Job 18: 4. Is. 22: 16, etc.

CONSTRUCTIO PRAEGNANS.

§ 566. The name of *constructio praegnans* is applied to phrases, which imply more than the words literally express, although there is no direct ellipsis.

E. g. Ps. 22: 22, מֵקַרְנֵי רֵמִים עֲנִיתָנִי, *hear* [and deliver] *me from the horns of the wild bulls*, comp. v. 13; Ps. 74: 7, לָאָרֶץ חִלְּלוּ מִשְׁכַּן שְׁמֶךָ *to the earth have they* [cast down and] *defiled thy dwelling*; 1 Sam. 10: 9, וַיַּהֲפָךְ־לוֹ אֱלֹהִים לֵב אַחֵר, *and God changed* [his heart and gave] *to him another heart*; 1 Chr. 12: 17, לְהַרְמוֹתַנִי לְצָרָי, *but if to deceive* [and betray] *me to my enemies*; Ps. 118: 5. Is. 38: 17. Jos. 4: 18. 2 Sam. 18: 19. Hos. 1: 2, etc.

ZEUGMA.

§ 567. The name *Zeugma* is applied to a construction, where two subjects have a verb in common, but this verb expresses action, etc. which can with propriety be predicated of only *one* of the subjects; e. g. Job 4: 10, 'the voice of the lion, and the teeth of the young lions, *are broken out*,' i. e. the roaring of the lion [is made to cease], and the teeth, etc. Gen. 47: 19, 'wherefore should we die, *we and our land*,' i. e. we die, and our land [become desolate]; Is. 55: 3. Hos. 1: 2. Jer. 15: 8. Est. 4: 1.

§ 568. The figure *Zeugma* also includes those cases where nouns are grammatically connected with preceding nouns, when in respect to *sense* such connexion cannot be admitted; e. g. Ps. 65: 9, 'thou makest מוֹצָאֵי, *the outgoings* of the morning and the evening to rejoice,' where *outgoings* cannot be predicated of evening; Gen. 2: 1, 'the heavens, and the earth, and all צְבָאָם *the host of them*, i. e. the host of the heavens, viz. the stars. Compare Neh. 9: 6.

HENDIADYS.

§ 569. The name *Hendiadys* is applied to a construction, in which two nouns are put in the same case, and connected by a copula, while in respect to *sense* one of them must be taken as a *Gen.* following the other, or as an *adjective* qualifying the other, § 443.

E. g. Gen. 1: 14, 'and they shall be for signs, וְלְמוֹעֲדִים *and for seasons,*' i. e. they shall be for signs of seasons, etc. 3: 16, *I will multiply thy sorrow and thy conception,* i. e. I will multiply the pains of thy conception; Job 10: 17, *misfortunes and a host,* i. e. a host of misfortunes; 4: 16, *stillness and a voice,* i. e. a low voice, comp. 1 K. 19: 12. 2 Chr. 16: 14. Jer. 29: 11. The origin of the word is, *ἓν διὰ δυοῖν.*

PARONOMASIA.

§ 570. The name *Paronomasia* is given to an expression, which contains two or more words selected in such a manner, that they may resemble each other in *sound,* while in *sense* they may differ.

Paronomasia is a very favorite figure of rhetoric among the Hebrews, and is common in all the oriental languages. It differs from our rhyme, inasmuch as the words which constitute it do not necessarily stand at the end of parallelisms or strophes, but may be placed together in any part of a sentence, and are found in prose as well as poetry.*

§ 571. There are various modes of constructing Paronomasia, of which the following are the principal.

(*a*) By placing together like sounding words; as Gen. 1: 2, תֹּהוּ וָבֹהוּ, *desolate and empty;* 4: 12, נָע וָנָד, *a fugitive and a vagabond;* 18: 27, עָפָר וָאֵפֶר, *dust and ashes;* Job 30: 19. Is. 28: 10, 13, צַו לָצָו צַו לָצָו קַו לָקָו קַו לָקָו, *law here and law there, precept here and precept there;* 24: 17, פַּחַד וָפַחַת וָפָח, *terror and a snare and a sling;* Ps. 18: 8. Lam. 3: 47. Jer. 48: 43. Is. 24: 3, 4.

(*b*) By using like sounding words in different parts of a sentence; as Hos. 8: 2, אֲבַחְנוּ *the stalk* yields no קָמַח *meal;* Is. 5: 7, 'and he looked לְמִשְׁפָּט *for equity,* and lo מִשְׁפָּח *shedding of blood,* for צְדָקָה *righteousness,* and lo צְעָקָה *the cry* of the oppressed;' 7: 9, 'if לֹא *ye will not believe,* then תַאֲמִינוּ לֹא תֵאָמֵנוּ *ye shall not be established;*'

* Besides the name *παρονομασία,* the Greek rhetoricians also called this figure *παρήχησις* and *παρωνυμία;* and the Latins *agnominatio.*

61: 3, ' he shall appoint פְּאֵר תַּחַת אֵפֶר, *beauty instead of ashes*;' Ps. 40: 4. 52: 8. 68: 3. Zech. 9: 5. Gen. 42: 35. Amos 5: 26.

(*c*) By changing sometimes the ordinary forms of words, in order to produce similarity of sound; as Ezek. 43: 11, מוֹצָאָיו וּמוֹבָאָיו, where מוֹבָא stands for מָבוֹא; Ps. 32: 1, נְשׂוּי־פֶּשַׁע כְּסוּי־חֲטָאָה, where נְשׂוּי stands for נָשׂוּא. See Mic. 1: 8. Ezek. 7: 11. Amos 5: 26.

(*d*) By employing, in some cases, a word sounding *in some degree* like another; as Joel 1: 15, ' it shall come כְּשֹׁד מִשַּׁדַּי, *as destruction from the Almighty*;' Jer. 51: 2, ' I will send against Babylon זָרִים *barbarians*, וְזֵרוּהָ *and they shall scatter her*;' Is. 32: 7, כֵּלָיו כֵּלָיו, ' *the armour of the crafty* is evil;' Ezek. 7: 6, קֵץ בָּא בָּא הַקֵּץ הֵקִיץ אֵלַיִךְ, *the end is come, come is the end, it is waked up against thee*; Is. 1: 23, שָׂרַיִךְ סֹרְרִים, *thy princes are revolters*, comp. Hos. 9: 15. Is. 57: 6. Amos 8: 2.

(*e*) By repeating the *same* word in a different signification; as Ecc. 7: 6, ' like the noise [crackling] הַסִּירִים *of thorns* under סִיר *a pot*;' Judg. 10: 4, ' Jair had thirty sons, and they rode upon thirty עֲיָרִים, *asses' colts*, and had thirty עָרִים, *cities*;' 15: 16, ' with the jaw bone חֲמוֹר הַחֲמוֹר *of an ass*, have I slain חֲמוֹר חֲמֹרָתַיִם *one heap two heaps*;' 1 Sam. 1: 24, ' and הַנַּעַר נָעַר *the lad was yet a lad*;' Jer. 1: 11, 12, ' what seest thou, Jeremiah? Ans. A rod שָׁקֵד *of the almond tree*. Then God said, Well, for שֹׁקֵד, *I watch* over, etc.'

(*f*) Proper names are frequently made the occasion of Paronomasia; as Mic. 1: 10, בְּכוֹ אַל תִּבְכּוּ, *in Acco weep not*, בְּבֵית לְעַפְרָה *in Beth Leaphra*, roll thyself עָפָר *in the dust*; 1: 14, ' the houses אַכְזִיב לַאַכְזָב *of Achzib are liars*;' Zeph. 2: 4, עַזָּה עֲזוּבָה, *Gaza is forsaken*; Gen. 9: 27, ' God יַפְתְּ אֱלֹהִים לְיֶפֶת *will enlarge Japhet*;' 49: 8, יְהוּדָה, ' *O Judah*, thy brethren יוֹדוּךָ *shall praise thee*;' 49: 16, דָּן יָדִין, *Dan shall judge*; 49: 19, גָּד גְּדוּד יְגוּדֶנּוּ, *Gad, a host shall press upon him*; Ruth 1: 20. Neh. 9: 24. Num. 18: 2. Is. 21: 2. Jer. 6: 1. 48: 2. Ezek. 25: 16. Hos. 2: 25. Amos 5: 5, 6.

Note. Paronomasia is very common in the New Testament; as Matt. 8: 22, ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς *let the dead bury their own dead*; see above in *e*. In Latin are found *capiatur Capua, cremetur Cremona*; and Cicero exclaims (*in Verrem* IV. 24) *quod nunquam hujusmodi* EVERRICULUM *in provincia ulla fuit*. In the writings of the monks of the middle ages, and of the older English divines, Paronomasia abounds to excess.

PARADIGMS

OF

VERBS AND NOUNS.

			Kal.	Kal.	Niphal.	Piel.
Praet.	3 m.	(sing.)	קָטַל	רָכַב	נִקְטַל	קִטֵּל
	3 f.		קָטְלָה	רָכְבָה	נִקְטְלָה	קִטְּלָה
	2 m.		קָטַלְתָּ	רָכַבְתָּ	נִקְטַלְתָּ	קִטַּלְתָּ
	2 f.		קָטַלְתְּ	רָכַבְתְּ	נִקְטַלְתְּ	קִטַּלְתְּ
	1		קָטַלְתִּי	רָכַבְתִּי	נִקְטַלְתִּי	קִטַּלְתִּי
	3	(plur.)	קָטְלוּ	רָכְבוּ	נִקְטְלוּ	קִטְּלוּ
	2 m.		קְטַלְתֶּם	רְכַבְתֶּם	נִקְטַלְתֶּם	קִטַּלְתֶּם
	2 f.		קְטַלְתֶּן	רְכַבְתֶּן	נִקְטַלְתֶּן	קִטַּלְתֶּן
	1		קָטַלְנוּ	רָכַבְנוּ	נִקְטַלְנוּ	קִטַּלְנוּ
Inf.	abs.		קָטוֹל	רָכוֹב	הִקָּטֵל (נִקְטוֹל)	קַטֵּל
	const.		קְטֹל	רְכֹב	הִקָּטֵל	קַטֵּל
Fut.	3 m.	(sing.)	יִקְטֹל	יִרְכַּב	יִקָּטֵל	יְקַטֵּל
	3 f.		תִּקְטֹל	תִּרְכַּב	תִּקָּטֵל	תְּקַטֵּל
	2 m.		תִּקְטֹל	תִּרְכַּב	תִּקָּטֵל	תְּקַטֵּל
	2 f.		תִּקְטְלִי	תִּרְכְּבִי	תִּקָּטְלִי	תְּקַטְּלִי
	1		אֶקְטֹל	אֶרְכַּב	אִקָּטֵל	אֲקַטֵּל
	3 m.	(plur.)	יִקְטְלוּ	יִרְכְּבוּ	יִקָּטְלוּ	יְקַטְּלוּ
	3 f.		תִּקְטֹלְנָה	תִּרְכַּבְנָה	תִּקָּטֵלְנָה	תְּקַטֵּלְנָה
	2 m.		תִּקְטְלוּ	תִּרְכְּבוּ	תִּקָּטְלוּ	תְּקַטְּלוּ
	2 f.		תִּקְטֹלְנָה	תִּרְכַּבְנָה	תִּקָּטֵלְנָה	תְּקַטֵּלְנָה
	1		נִקְטֹל	נִרְכַּב	נִקָּטֵל	נְקַטֵּל
Fut. apoc.						
Imp.	2 m.	(sing.)	קְטֹל	רְכַב	הִקָּטֵל	קַטֵּל
	2 f.		קִטְלִי	רִכְבִי	הִקָּטְלִי	קַטְּלִי
	2 m.	(plur.)	קִטְלוּ	רִכְבוּ	הִקָּטְלוּ	קַטְּלוּ
	2 f.		קְטֹלְנָה	רְכַבְנָה	הִקָּטֵלְנָה	קַטֵּלְנָה
Partc.	act.		קוֹטֵל	רוֹכֵב		מְקַטֵּל
	pass.		קָטוּל	רָכוּב	נִקְטָל	

Pual.	Hiphil.	Hophal.	Hithpael.
קֻטַּל (קְטַל)	הִקְטִיל	הָקְטַל (הֻקְטַל)	הִתְקַטֵּל (הִתְקְטַל)
קֻטְּלָה etc.	הִקְטִילָה	הָקְטְלָה etc.	הִתְקַטְּלָה etc.
קֻטַּלְתָּ	הִקְטַלְתָּ	הָקְטַלְתָּ	הִתְקַטַּלְתָּ
קֻטַּלְתְּ	הִקְטַלְתְּ	הָקְטַלְתְּ	הִתְקַטַּלְתְּ
קֻטַּלְתִּי	הִקְטַלְתִּי	הָקְטַלְתִּי	הִתְקַטַּלְתִּי
קֻטְּלוּ	הִקְטִילוּ	הָקְטְלוּ	הִתְקַטְּלוּ
קֻטַּלְתֶּם	הִקְטַלְתֶּם	הָקְטַלְתֶּם	הִתְקַטַּלְתֶּם
קֻטַּלְתֶּן	הִקְטַלְתֶּן	הָקְטַלְתֶּן	הִתְקַטַּלְתֶּן
קֻטַּלְנוּ	הִקְטַלְנוּ	הָקְטַלְנוּ	הִתְקַטַּלְנוּ
קֻטַּל	הַקְטֵל	הָקְטַל	
קֻטַּל	הַקְטֵל	הָקְטַל	הִתְקַטֵּל
יְקֻטַּל (יְקְטַל)	יַקְטִיל	יָקְטַל (יָקְטַל)	יִתְקַטֵּל (יִתְקְטַל)
תְּקֻטַּל etc.	תַּקְטִיל	תָּקְטַל etc.	תִּתְקַטֵּל etc.
תְּקֻטַּל	תַּקְטִיל	תָּקְטַל	תִּתְקַטֵּל
תְּקֻטְּלִי	תַּקְטִילִי	תָּקְטְלִי	תִּתְקַטְּלִי
אֲקֻטַּל	אַקְטִיל	אָקְטַל	אֶתְקַטֵּל
יְקֻטְּלוּ	יַקְטִילוּ	יָקְטְלוּ	יִתְקַטְּלוּ
תְּקֻטַּלְנָה	תַּקְטֵלְנָה	תָּקְטַלְנָה	תִּתְקַטַּלְנָה
תְּקֻטְּלוּ	תַּקְטִילוּ	תָּקְטְלוּ	תִּתְקַטְּלוּ
תְּקֻטַּלְנָה	תַּקְטֵלְנָה	תָּקְטַלְנָה	תִּתְקַטַּלְנָה
נְקֻטַּל	נַקְטִיל	נָקְטַל	נִתְקַטֵּל
	יַקְטֵל		
	הַקְטֵל		הִתְקַטֵּל (הִתְקְטַל)
	הַקְטִילִי		הִתְקַטְּלִי etc.
	הַקְטִילוּ		הִתְקַטְּלוּ
	הַקְטֵלְנָה		הִתְקַטַּלְנָה
	מַקְטִיל		מִתְקַטֵּל
מָקְטָל (מְקְטָל)		מָקְטָל (מֻקְטָל)	

			Kal.	Kal.	Kal.	Kal.
Praet.	3 m.	(sing.)	שָׁפַל	שָׁאַל	יָלַד	יָגֹר
	3 f.		שָׁפְלָה	שָׁאֲלָה	יָלְדָה	יָגְרָה
	2 m.		שָׁפַלְתָּ	שָׁאַלְתָּ	יָלַדְתָּ (יָלַדְתָּ)	יָגַרְתָּ
	2 f.		שָׁפַלְתְּ	שָׁאַלְתְּ	יָלַדְתְּ (יָלַדְתְּ)	יָגַרְתְּ
	1		שָׁפַלְתִּי	שָׁאַלְתִּי	יָלַדְתִּי (יָלַדְתִּי)	יָגַרְתִּי
	3	(plur.)	שָׁפְלוּ	שָׁאֲלוּ	יָלְדוּ	יָגְרוּ
	2 m.		שְׁפַלְתֶּם	שְׁאַלְתֶּם	יְלַדְתֶּם	יְגַרְתֶּם
	2 f.		שְׁפַלְתֶּן	שְׁאַלְתֶּן	יְלַדְתֶּן	יְגַרְתֶּן
	1		שָׁפַלְנוּ	שָׁאַלְנוּ	יָלַדְנוּ	יָגַרְנוּ
Inf.	abs.		שָׁפוֹל	שָׁאוֹל	(The other forms in these two words belong to the irregular verbs.)	
	const.		שְׁפַל	שְׁאַל		
Fut.	3 m.	(sing.)	יִשְׁפַל	יִשְׁאַל		
	3 f.		תִּשְׁפַל	תִּשְׁאַל		
	2 m.		תִּשְׁפַל	תִּשְׁאַל		
	2 f.		תִּשְׁפְלִי	תִּשְׁאֲלִי		
	1		אֶשְׁפַל	אֶשְׁאַל		
	3 m.	(plur.)	יִשְׁפְלוּ	יִשְׁאֲלוּ		
	3 f.		תִּשְׁפַּלְנָה	תִּשְׁאַלְנָה		
	2 m.		תִּשְׁפְלוּ	תִּשְׁאֲלוּ		
	2 f.		תִּשְׁפַּלְנָה	תִּשְׁאַלְנָה		
	1		נִשְׁפַל	נִשְׁאַל		
Imp.	2 m.	(sing.)	שְׁפַל	שְׁאַל		
	2 f.		שִׁפְלִי	שַׁאֲלִי		
	2 m.	(plur.)	שִׁפְלוּ	שַׁאֲלוּ		
	2 f.		שְׁפַלְנָה	שְׁאַלְנָה		
Part.	act.		שָׁפֵל	שׁוֹאֵל		
	pass.			שָׁאוּל		

	Kal.		Niphal.	Hiphil.	Hophal.
Praet.	עָמַד		נֶעֱמַד	הֶעֱמִיד	הָעְמַד
	עָמְדָה		נֶעֶמְדָה	הֶעֱמִידָה	הָעְמְדָה
	עָמַדְתָּ		נֶעֱמַדְתָּ	הֶעֱמַדְתָּ	הָעְמַדְתָּ
	עָמַדְתְּ		נֶעֱמַדְתְּ	הֶעֱמַדְתְּ	הָעְמַדְתְּ
	עָמַדְתִּי		נֶעֱמַדְתִּי	הֶעֱמַדְתִּי	הָעְמַדְתִּי
Plur.	עָמְדוּ		נֶעֶמְדוּ	הֶעֱמִידוּ	הָעְמְדוּ
	עָמַדְתֶּם		נֶעֱמַדְתֶּם	הֶעֱמַדְתֶּם	הָעְמַדְתֶּם
	עָמַדְתֶּן		נֶעֱמַדְתֶּן	הֶעֱמַדְתֶּן	הָעְמַדְתֶּן
	עָמַדְנוּ		נֶעֱמַדְנוּ	הֶעֱמַדְנוּ	הָעְמַדְנוּ
Inf. abs.	עָמוֹד		נֶעֱמוֹד	הַעֲמִיד	
const.	עָמֹד		הֵעָמֵד	הַעֲמִיד	הָעְמַד
Fut.	יַעֲמֹד	יֵחָזֵק	יֵעָמֵד	יַעֲמִיד	יָעְמַד
	תַּעֲמֹד	תֵּחָזֵק	תֵּעָמֵד	תַּעֲמִיד	תָּעְמַד
	תַּעֲמֹד	תֵּחָזֵק	תֵּעָמֵד	תַּעֲמִיד	תָּעְמַד
	תַּעֲמְדִי	תֵּחֲזְקִי	תֵּעָמְדִי	תַּעֲמִידִי	תָּעְמְדִי
	אֶעֱמֹד	אֵחָזֵק	אֵעָמֵד	אַעֲמִיד	אָעְמַד
Plur.	יַעַמְדוּ	יֵחָזְקוּ	יֵעָמְדוּ	יַעֲמִידוּ	יָעְמְדוּ
	תַּעֲמֹדְנָה	תֵּחָזַקְנָה	תֵּעָמַדְנָה	תַּעֲמִידְנָה	תָּעְמַדְנָה
	תַּעַמְדוּ	תֵּחָזְקוּ	תֵּעָמְדוּ	תַּעֲמִידוּ	תָּעְמְדוּ
	תַּעֲמֹדְנָה	תֵּחָזַקְנָה	תֵּעָמַדְנָה	תַּעֲמִידְנָה	תָּעְמַדְנָה
	נַעֲמֹד	נֵחָזֵק	נֵעָמֵד	נַעֲמִיד	נָעְמַד
Fut. apoc.				יַעֲמֵד	
Imp.	עֲמֹד	חֲזַק	הֵעָמֵד	הַעֲמֵד	
	עִמְדִי	חֲזָקִי	הֵעָמְדִי	הַעֲמִידִי	
Plur.	עִמְדוּ	חִזְקוּ	הֵעָמְדוּ	הַעֲמִידוּ	
	עֲמֹדְנָה	חֲזַקְנָה	הֵעָמַדְנָה	הַעֲמִידְנָה	
Part. act.	עוֹמֵד			מַעֲמִיד	
pass.	עָמוּד		נֶעֱמָד		מָעְמָד

	Kal.	Kal.	Niphal.	Hophal.	Hiphil.
Praet.	חָדַל (חָרַג)	חָגַר	נֶהְפַּךְ	הָהְפַּךְ	הֶחְסִיר
3 f.	חָדְלָה	חָגְרָה	נֶהְפְּכָה	הָהְפְּכָה	הֶחְסִירָה
2 m.	חָדַלְתָּ	etc.	etc.	etc.	etc.
2 f.	חָדַלְתְּ				
1.	חָדַלְתִּי				
3 (plur.)	חָדְלוּ		נֶהְפְּכוּ	הָהְפְּכוּ	הֶחְסִירוּ
2 m.	חְדַלְתֶּם		etc.		
2 f.	חְדַלְתֶּן				
1.	חָדַלְנוּ				
Inf. abs.	חָדוֹל	חָגוֹר			הַחְסֵר
const.	חָדֵל	חָגֹר	הֵהָפֵךְ	הָהְפֵךְ	הַחְסִיר
Fut. 3 m.	יֶחְדַּל	יֶחְגַּר	יֵהָפֵךְ	יָהְפַּךְ	יַחְסִיר
3 f.	תֶּחְדַּל	תַּחְגֹּר	תֵּהָפֵךְ	תָּהְפַּךְ	תַּחְסִיר
2 m.	תֶּחְדַּל	תַּחְגֹּר	etc.	etc.	etc.
2 f.	תֶּחְדְּלִי	תַּחְגְּרִי			
1	אֶחְדַּל	אֶחְגֹּר			
3 m. (pl.)	יֶחְדְּלוּ	יַחְגְּרוּ			
3 f.	תֶּחְדַּלְנָה	תַּחְגֹּרְנָה			
2 m.	תֶּחְדְּלוּ	תַּחְגְּרוּ			
2 f.	תֶּחְדַּלְנָה	תַּחְגֹּרְנָה			
1	נֶחְדַּל	נַחְגֹּר			
Imp. 2 m.	חֲדַל	חֲגֹר	הֵהָפֵךְ		הַחְסֵר
2 f.	חִדְלִי	חִגְרִי	הֵהָפְכִי		etc
2 m. (pl.)	חִדְלוּ	חִגְרוּ	הֵהָפְכוּ		
2 f.	חֲדַלְנָה	חֲגֹרְנָה	הֵהָפַכְנָה		
Part. act.	חָדֵל	חוֹגֵר			מַחְסִיר
pass.			נֶהְפָּךְ	מָהְפָּךְ	

Kal.	Niphal.	Piel.	Pual.	Hithpael.
זָנַק	נִזְנַק	בֵּרֵךְ (נֵהֵג)	בֹּרַךְ (רֵחַץ)	הִתְבָּרֵךְ
זָנְקָה	נִזְנְקָה	בֵּרְכָה etc.	בֹּרְכָה etc.	הִתְבָּרְכָה
זָנַקְתְּ	נִזְנַקְתְּ	בֵּרַכְתְּ	בֹּרַכְתְּ	הִתְבָּרַכְתְּ
זָנַקְתְּ	נִזְנַקְתְּ	בֵּרַכְתְּ	בֹּרַכְתְּ	הִתְבָּרַכְתְּ
זָנַקְתִּי	נִזְנַקְתִּי	בֵּרַכְתִּי	בֹּרַכְתִּי	הִתְבָּרַכְתִּי
זָנָקוּ	נִזְנָקוּ	בֵּרְכוּ	בֹּרְכוּ	הִתְבָּרְכוּ
זְנַקְתֶּם	נִזְנַקְתֶּם	בֵּרַכְתֶּם	בֹּרַכְתֶּם	הִתְבָּרַכְתֶּם
זָנַקְתֶּן	נִזְנַקְתֶּן	בֵּרַכְתֶּן	בֹּרַכְתֶּן	הִתְבָּרַכְתֶּן
זָנְקוּ	נִזְנְקוּ	בֵּרְכוּ	בֹּרְכוּ	הִתְבָּרְכוּ
זָעוֹק				
זְעַק	הִזָּנֵק	בָּרֵךְ	בֹּרַךְ	הִתְבָּרֵךְ
יִזְעַק יִנָּהֵם	יִזָּנֵק	יְבָרֵךְ (יְבַהֵג)	יְבֹרַךְ (יְרֻחַץ)	יִתְבָּרֵךְ
תִּזְעַק תִּנָּהֵם	תִּזָּנֵק	תְּבָרֵךְ etc	תְּבֹרַךְ etc.	תִּתְבָּרֵךְ
תִּזְעַק תִּנָּהֵם	תִּזָּנֵק	תְּבָרֵךְ	תְּבֹרַךְ	תִּתְבָּרֵךְ
תִּזְעֲקִי תִּנָּהֲמִי	תִּזָּנְקִי	תְּבָרְכִי	תְּבֹרְכִי	תִּתְבָּרְכִי
אֶזְעַק אָנָהֵם	אֶזָּנֵק	אֲבָרֵךְ	אֲבֹרַךְ	אֶתְבָּרֵךְ
יִזְעֲקוּ יִנָּהֲמוּ	יִזָּנְקוּ	יְבָרְכוּ	יְבֹרְכוּ	יִתְבָּרְכוּ
תִּזְעַקְנָה תִּנָּהֲמָנָה	תִּזָּנַקְנָה	תְּבָרַכְנָה	תְּבֹרַכְנָה	תִּתְבָּרַכְנָה
תִּזְעֲקוּ תִּנָּהֲמוּ	תִּזָּנְקוּ	תְּבָרְכוּ	תְּבֹרְכוּ	תִּתְבָּרְכוּ
תִּזְעַקְנָה תִּנָּהֲמָנָה	תִּזָּנַקְנָה	תְּבָרַכְנָה	תְּבֹרַכְנָה	תִּתְבָּרַכְנָה
נִזְעַק נִנָּהֵם	נִזָּנֵק	נְבָרֵךְ	נְבֹרַךְ	נִתְבָּרֵךְ
זָנֵק	הִזָּנֵק	בָּרֵךְ (נֵהֵג)		הִתְבָּרֵךְ
זַנְקִי	הִזָּנְקִי	בָּרְכִי etc.		הִתְבָּרְכִי
זָנְקוּ	הִזָּנְקוּ	בָּרְכוּ		הִתְבָּרְכוּ
זְנַקְנָה	הִזָּנַקְנָה	בָּרַכְנָה		הִתְבָּרַכְנָה
זוֹעֵק		מְבָרֵךְ (מְבַהֵג)		מִתְבָּרֵךְ
זָעוֹק	נִזְנָק		מְבֹרָךְ	

			Kal.	Niphal.	Piel.
Praet.	3 m.	(sing.)	שָׁמַע	נִשְׁמַע	שִׁמַּע (שִׁמֵּעַ)
	3 f.		שָׁמְעָה	נִשְׁמְעָה	etc. שִׁמְּעָה
	2 m.		שָׁמַעְתָּ	נִשְׁמַעְתָּ	שִׁמַּעְתָּ
	2 f.		שָׁמַעְתְּ	נִשְׁמַעַתְּ	שִׁמַּעַתְּ
	1		שָׁמַעְתִּי	נִשְׁמַעְתִּי	שִׁמַּעְתִּי
	3	(plur.)	שָׁמְעוּ	נִשְׁמְעוּ	שִׁמְּעוּ
	2 m.		שְׁמַעְתֶּם	נִשְׁמַעְתֶּם	שִׁמַּעְתֶּם
	2 f.		שְׁמַעְתֶּן	נִשְׁמַעְתֶּן	שִׁמַּעְתֶּן
	1		שָׁמַעְנוּ	נִשְׁמַעְנוּ	שִׁמַּעְנוּ
Inf.	abs.		שָׁמוֹעַ		
	const.		שְׁמֹעַ	הִשָּׁמַע	שַׁמֵּעַ
Fut.	3 m.	(sing.)	יִשְׁמַע	יִשָּׁמַע	יְשַׁמַּע (יְשַׁמֵּעַ)
	3 f.		תִּשְׁמַע	תִּשָּׁמַע	etc. תְּשַׁמַּע
	2 m.		תִּשְׁמַע	תִּשָּׁמַע	תְּשַׁמַּע
	2 f.		תִּשְׁמְעִי	תִּשָּׁמְעִי	תְּשַׁמְּעִי
	1		אֶשְׁמַע	אֶשָּׁמַע	אְשַׁמַּע
	3 m.	(plur.)	יִשְׁמְעוּ	יִשָּׁמְעוּ	יְשַׁמְּעוּ
	3 f.		תִּשְׁמַעְנָה	תִּשָּׁמַעְנָה	תְּשַׁמַּעְנָה
	2 m.		תִּשְׁמְעוּ	תִּשָּׁמְעוּ	תְּשַׁמְּעוּ
	2 f.		תִּשְׁמַעְנָה	תִּשָּׁמַעְנָה	תְּשַׁמַּעְנָה
	1		נִשְׁמַע	נִשָּׁמַע	נְשַׁמַּע
Fut. apoc.					
Imp.	2 m.	(sing.)	שְׁמַע	הִשָּׁמַע	שַׁמַּע (שַׁמֵּעַ)
	2 f.		שִׁמְעִי	הִשָּׁמְעִי	etc. שַׁמְּעִי
	2 m.	(plur.)	שִׁמְעוּ	הִשָּׁמְעוּ	שַׁמְּעוּ
	2 f.		שְׁמַעְנָה	הִשָּׁמַעְנָה	שַׁמַּעְנָה
Part.	act.		שֹׁמֵעַ (שׁוֹמֵעַ)		מְשַׁמֵּעַ (מְשַׁמֵּעַ)
	pass.		שָׁמוּעַ	נִשְׁמָע	

Pual.	Hiphil.	Hophal.	Hithpael.
שֻׁמַּע	הִשְׁמִיעַ	הָשְׁמַע	הִשְׁתַּמַּע (הִשְׁתַּמְּעַ)
שֻׁמְּעָה	הִשְׁמִיעָה	הָשְׁמְעָה	הִשְׁתַּמְּעָה etc.
שֻׁמַּעְתָּ	הִשְׁמַעְתָּ	הָשְׁמַעְתָּ	הִשְׁתַּמַּעְתָּ
שֻׁמַּעַתְּ	הִשְׁמַעַתְּ	הָשְׁמַעַתְּ	הִשְׁתַּמַּעַתְּ
שֻׁמַּעְתִּי	הִשְׁמַעְתִּי	הָשְׁמַעְתִּי	הִשְׁתַּמַּעְתִּי
שֻׁמַּעְנוּ	הִשְׁמִיעוּ	הָשְׁמְעוּ	הִשְׁתַּמְּעוּ
שֻׁמַּעְתֶּם	הִשְׁמַעְתֶּם	הָשְׁמַעְתֶּם	הִשְׁתַּמַּעְתֶּם
שֻׁמַּעְתֶּן	הִשְׁמַעְתֶּן	הָשְׁמַעְתֶּן	הִשְׁתַּמַּעְתֶּן
שֻׁמְּעוּ	הִשְׁמִיעוּ	הָשְׁמְעוּ	הִשְׁתַּמְּעוּ
שָׁמַע	הַשְׁמִיעַ	הָשְׁמַע	הִשְׁתַּמַּע
יִשָּׁמַע	יַשְׁמִיעַ	יָשְׁמַע	הִשְׁתַּמַּע (יִשְׁתַּמַּע)
תִּשָּׁמַע	תַּשְׁמִיעַ	תָּשְׁמַע	תִּשְׁתַּמַּע etc.
תִּשָּׁמַע	תַּשְׁמִיעַ	תָּשְׁמַע	תִּשְׁתַּמַּע
תִּשָּׁמְעִי	תַּשְׁמִיעִי	תָּשְׁמְעִי	תִּשְׁתַּמְּעִי
אֶשָּׁמַע	אַשְׁמִיעַ	אָשְׁמַע	אִשְׁתַּמַּע
יִשָּׁמְעוּ	יַשְׁמִיעוּ	יָשְׁמְעוּ	יִשְׁתַּמְּעוּ
תִּשָּׁמַעְנָה	תַּשְׁמַעְנָה	תָּשְׁמַעְנָה	תִּשְׁתַּמַּעְנָה
תִּשָּׁמְעוּ	תַּשְׁמִיעוּ	תָּשְׁמְעוּ	תִּשְׁתַּמְּעוּ
תִּשָּׁמַעְנָה	תַּשְׁמַעְנָה	תָּשְׁמַעְנָה	תִּשְׁתַּמַּעְנָה
נִשָּׁמַע	נַשְׁמִיעַ	נָשְׁמַע	נִשְׁתַּמַּע
	יַשָּׁמַּע		
	הַשְׁמַע		הִשְׁתַּמַּע (הִשְׁתַּמְּעַ)
	הַשְׁמִיעִי		הִשְׁתַּמְּעִי etc.
	הַשְׁמִיעוּ		הִשְׁתַּמְּעוּ
	הַשְׁמַעְנָה		הִשְׁתַּמַּעְנָה
	מַשְׁמִיעַ		מִשְׁתַּמַּע (מִשְׁתַּמְּעַ)
מֻשְׁמָע		מָשְׁמָע	

		Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	3 m.	אָכַל	אָמַר	נֶאֱכַל	הֶאֱכִיל	הָאֳכַל
	3 f.	(regular)	(regular)	(as פ Gutt.)	(as פ Gutt.)	as פ Gutt.
Inf.	abs.	אָכוֹל	אָמוֹר			
	const.	אֲכֹל	אֱמֹר	הֵאָכֵל	הַאֲכִיל	הָאֳכַל
Fut.	3 m.	יֹאכַל	יֹאמַר	יֵאָכֵל	יַאֲכִיל	יָאֳכַל
	3 f.	תֹּאכַל	תֹּאמַר	תֵּאָכֵל	etc.	etc.
	2 m.	תֹּאכַל	תֹּאמַר	תֵּאָכֵל		
	2 f.	תֹּאכְלִי	תֹּאמְרִי	תֵּאָכְלִי		
	1	אֹכַל	אֹמַר	אֵאָכֵל		
Plur.	3 m.	יֹאכְלוּ	יֹאמְרוּ	יֵאָכְלוּ		
	3 f.	תֹּאכַלְנָה	תֹּאמַרְנָה	תֵּאָכַלְנָה		
	2 m.	תֹּאכְלוּ	תֹּאמְרוּ	תֵּאָכְלוּ		
	2 f.	תֹּאכַלְנָה	תֹּאמַרְנָה	תֵּאָכַלְנָה		
	1	נֹאכַל	נֹאמַר	נֵאָכֵל		
Fut. apoc.					יַאֲכַל	
Imp.	2 m. (sing.)	אֱכֹל	אֱמֹר	הֵאָכֵל	הַאֲכֵל	
	2 f.	אִכְלִי	אִמְרִי		etc.	
	2 m. (plur.)	אִכְלוּ	אִמְרוּ			
	2 f.	אֳכֹלְנָה	אֳמֹרְנָה			
Part.	act.	אוֹכֵל			מַאֲכִיל	
	pass.	אָכוּל		נֶאֱכָל		מָאֳכָל

The *derivative* conjugations of verbs פּא are declined in the same manner as those of פ *Guttural;* א being treated (out of Kal) as a *Guttural*, and not as a *Quiescent;* see Niphal, etc. in the Paradigm. In like manner, Piel אִבֵּל, Pual אֻבַּל, Hithp. הִתְאַבֵּל; compare verbs פ Guttural, עָמַד and חָזַק, for the mode of inflection.

	Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	יָשַׁב	יָרַשׁ	נוֹשַׁב	הוֹשִׁיב	הוּשַׁב
3 f.	(regular)	(regular)	נוֹשְׁבָה	הוֹשִׁיבָה	הוּשְׁבָה
2 m.			נוֹשַׁבְתָּ	הוֹשַׁבְתָּ	הוּשַׁבְתָּ
2 f.			נוֹשַׁבְתְּ	הוֹשַׁבְתְּ	הוּשַׁבְתְּ
1.			נוֹשַׁבְתִּי	הוֹשַׁבְתִּי	הוּשַׁבְתִּי
Plur. 3.			נוֹשְׁבוּ	הוֹשִׁיבוּ	הוּשְׁבוּ
2 m.			נוֹשַׁבְתֶּם	הוֹשַׁבְתֶּם	הוּשַׁבְתֶּם
2 f.			נוֹשַׁבְתֶּן	הוֹשַׁבְתֶּן	הוּשַׁבְתֶּן
1.			נוֹשַׁבְנוּ	הוֹשַׁבְנוּ	הוּשַׁבְנוּ
Inf. abs.	יָשׁוֹב	יָרוֹשׁ			
const.	שֶׁבֶת	לָרֶשֶׁת (יִרֵּשׁ)	הָנָּשֵׁב	הוֹשִׁיב	הוּשַׁב
Fut.	יֵשֵׁב	יִירַשׁ (יִרַּשׁ)	יִנָּשֵׁב	יוֹשִׁיב	יוּשַׁב
3 f.	תֵּשֵׁב	תִּירַשׁ	תִּנָּשֵׁב	תּוֹשִׁיב	תּוּשַׁב
2 m.	תֵּשֵׁב	תִּירַשׁ	תִּנָּשֵׁב	תּוֹשִׁיב	תּוּשַׁב
2 f.	תֵּשְׁבִי	תִּירְשִׁי	תִּנָּשְׁבִי	תּוֹשִׁיבִי	תּוּשְׁבִי
1	אֵשֵׁב	אִירַשׁ	אִנָּשֵׁב	אוֹשִׁיב	אוּשַׁב
3 m. (plur.)	יֵשְׁבוּ	יִירְשׁוּ	יִנָּשְׁבוּ	יוֹשִׁיבוּ	יוּשְׁבוּ
3 f.	תֵּשַׁבְנָה	תִּירַשְׁנָה	תִּנָּשַׁבְנָה	תּוֹשַׁבְנָה	תּוּשַׁבְנָה
2 m.	תֵּשְׁבוּ	תִּירְשׁוּ	תִּנָּשְׁבוּ	תּוֹשִׁיבוּ	תּוּשְׁבוּ
2 f.	תֵּשַׁבְנָה	תִּירַשְׁנָה	תִּנָּשַׁבְנָה	תּוֹשַׁבְנָה	תּוּשַׁבְנָה
1.	נֵשֵׁב	נִירַשׁ	נִנָּשֵׁב	נוֹשִׁיב	נוּשַׁב
Fut. apoc.				יוֹשֵׁב	
Imp. m. (sing.)	שֵׁב	יְרַשׁ (רַשׁ)	הִנָּשֵׁב	הוֹשֵׁב	
f.	שְׁבִי	יְרָשִׁי	הִנָּשְׁבִי	הוֹשִׁיבִי	
m. (pl.)	שְׁבוּ	יְרָשׁוּ	הִנָּשְׁבוּ	הוֹשִׁיבוּ	
f.	שֵׁבְנָה	יְרַשְׁנָה	הִנָּשַׁבְנָה	הוֹשֵׁבְנָה	
Part. act.	יוֹשֵׁב	יוֹרֵשׁ		מוֹשִׁיב	
pass.	יָשׁוּב	יָרוּשׁ	נוֹשָׁב		מוּשָׁב

	Kal.	Hiphil.	Kal.	Kal.
Praet. 3 m. (sing.)	יָטַב (הֵטִיב)	הֵיטִיב	יָצַת	יָצַק
3 f.	(regular)	הֵיטִיבָה	(regular.)	etc.
3 (plur.)		הֵיטִיבוּ		
Inf. abs.	יָטוֹב		יָצוֹת	יָצוֹק
const.	יְטֹב	הֵיטִיב		יְצֹק
Fut. 3 m. יִטַב / יִיצַר	יִיטַב (יֵטִיב)	יֵיטִיב	יִצַּת	יִצֹּק
3 f.	תִּיטַב	תֵּיטִיב	תִּצַּת	תִּצֹּק
2 m.	תִּיטַב	תֵּיטִיב	תִּצַּת	תִּצֹּק
2 f.	תִּיטְבִי	תֵּיטִיבִי	תִּצְתִּי	תִּצְקִי
1	אִיטַב	אֵיטִיב	אֶצַּת	אֶצֹּק
3 m. (pl.)	יִיטְבוּ	יֵיטִיבוּ	יִצְתוּ	יִצְקוּ
3 f.	תִּיטַבְנָה	תֵּיטֵבְנָה	תִּצַּתְנָה	תִּצֹּקְנָה
2 m.	תִּיטְבוּ	תֵּיטִיבוּ	תִּצְתוּ	תִּצְקוּ
2 f.	תִּיטַבְנָה	תֵּיטֵבְנָה	תִּצַּתְנָה	תִּצֹּקְנָה
1	נִיטַב	נֵיטִיב	נִצַּת	נִצֹּק
Fut. apoc.	וַיִּיצָר	יֵיטֵב		
Imp. m. (sing.)	יְטַב	הֵיטֵב		
f.	יִטְבִי	הֵיטִיבִי		
m. (plur.)	יִטְבוּ	הֵיטִיבוּ		
f.	יְטַבְנָה	הֵיטֵבְנָה		
Part. act.	יוֹטֵב	מֵיטִיב	יוֹצֵת	יוֹצֵק
pass	יָטוּב		יָצוּת	יָצוּק

Remarks. Niphal, in verbs of this species, does not occur. The Daghesh'd conjugations are regular throughout; e.g. Piel יִטֵּב, Pual יֻטַּב, Hithpael הִתְיַטֵּב. Hophal conforms to the model in Par. VII; e.g. יוּטַב, etc. Only Hiphil, therefore, distinguishes the II. class of verbs פ״י, from those of the I. class.

Remarks. The conj. Niphal, Hiphil, and Hophal, are declined in the same manner as these conjugations are in verbs Pe Nun, Par. XI. E. g. Niph. נִצַּת, Hiph. הִצִּית, Hoph. הֻצַּת, etc.

		Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	3 m.	נָפַל	נָגַשׁ	נִגַּשׁ	הִגִּישׁ	הֻגַּשׁ
	3 f.	[regular]	[regular]	נִגְּשָׁה	הִגִּישָׁה	הֻגְּשָׁה
	2 m.			נִגַּשְׁתָּ	הִגַּשְׁתָּ	הֻגַּשְׁתָּ
	2 f.			נִגַּשְׁתְּ	הִגַּשְׁתְּ	הֻגַּשְׁתְּ
	1			נִגַּשְׁתִּי	הִגַּשְׁתִּי	הֻגַּשְׁתִּי
	3 m. (plur.)			נִגְּשׁוּ	הִגִּישׁוּ	הֻגְּשׁוּ
	2 m.			נִגַּשְׁתֶּם	הִגַּשְׁתֶּם	הֻגַּשְׁתֶּם
	2 f.			נִגַּשְׁתֶּן	הִגַּשְׁתֶּן	הֻגַּשְׁתֶּן
	1			נִגַּשְׁנוּ	הִגַּשְׁנוּ	הֻגַּשְׁנוּ
Inf.	abs.	נָפוֹל	נָגוֹשׁ	הִנָּגֵשׁ	הַגִּישׁ	
	const.	נְפֹל	גֶּשֶׁת		הַגִּישׁ	הֻגַּשׁ
Fut.		יִפֹּל	יִגַּשׁ	יִנָּגֵשׁ	יַגִּישׁ	יֻגַּשׁ
3 f.		תִּפֹּל	תִּגַּשׁ	תִּנָּגֵשׁ	תַּגִּישׁ	תֻּגַּשׁ
2 m.		תִּפֹּל	תִּגַּשׁ	תִּנָּגֵשׁ	תַּגִּישׁ	תֻּגַּשׁ
2 f.		תִּפְּלִי	תִּגְּשִׁי	תִּנָּגְשִׁי	תַּגִּישִׁי	תֻּגְּשִׁי
1		אֶפֹּל	אֶגַּשׁ	אֶנָּגֵשׁ	אַגִּישׁ	אֻגַּשׁ
3 m. (plur.)		יִפְּלוּ	יִגְּשׁוּ	יִנָּגְשׁוּ	יַגִּישׁוּ	יֻגְּשׁוּ
3 f.		תִּפֹּלְנָה	תִּגַּשְׁנָה	תִּנָּגֵשְׁנָה	תַּגִּשְׁנָה	תֻּגַּשְׁנָה
2 m.		תִּפְּלוּ	תִּגְּשׁוּ	תִּנָּגְשׁוּ	תַּגִּישׁוּ	תֻּגְּשׁוּ
2 f.		תִּפֹּלְנָה	תִּגַּשְׁנָה	תִּנָּגֵשְׁנָה	תַּגִּשְׁנָה	תֻּגַּשְׁנָה
1		נִפֹּל	נִגַּשׁ	נִנָּגֵשׁ	נַגִּישׁ	נֻגַּשׁ
Fut. apoc.					וַיַּגֵּשׁ	
Imp.	m.	נְפֹל	גַּשׁ	הִנָּגֵשׁ	הַגִּישׁ	
	f.	[regular]	גְּשִׁי	הִנָּגְשִׁי	הַגִּישִׁי	
	m. (plur.)		גְּשׁוּ	הִנָּגְשׁוּ	הַגִּישׁוּ	
	f.		גַּשְׁנָה	הִנָּגֵשְׁנָה	הַגִּשְׁנָה	
Part.	act.	נוֹפֵל	נוֹגֵשׁ		מַגִּישׁ	
	pass.		נָגוּשׁ	נִגָּשׁ		מֻגָּשׁ

	Kal.	Kal.	Niphal.	Hiphil.
Praet. 3 m.	סַב	סָבַב	נָסַב (נְסַב)	הֵסֵב (הֵסֵב)
3 f.	סַבָּה	סָבְבָה	נָסַבָּה	הֵסֵבָּה
2 m.	סַבּוֹתָ	סָבַבְתָּ	נָסַבּוֹתָ	הֵסִבּוֹתָ
2 f.	סַבּוֹת	סָבַבְתְּ	נָסַבּוֹת	הֵסִבּוֹת
1	סַבּוֹתִי	סָבַבְתִּי	נָסַבּוֹתִי	הֵסִבּוֹתִי
3 (plur.)	סַבּוּ	סָבְבוּ	נָסַבּוּ	הֵסֵבּוּ
2 m.	סַבּוֹתֶם	סְבַבְתֶּם	נָסַבּוֹתֶם	הֵסִבּוֹתֶם
2 f.	סַבּוֹתֶן	סְבַבְתֶּן	נָסַבּוֹתֶן	הֵסִבּוֹתֶן
1	סַבּוֹנוּ	סָבַבְנוּ	נָסַבּוֹנוּ	הֵסִבּוֹנוּ
Inf. abs.	סָבוֹב			
const.	סֹב (גְּסֹב)		נָסֹב (הֵסֹב)	הָסֵב
Fut.	יָסֹב	יִסֹּב	יֵקַל	יָסֵב (יְסֵב)	יָסֵב (יְסֵב)
3 f.	תָּסֹב	תִּסֹּב	תֵּקַל	תִּסַּב	תָּסֵב
2 m.	תָּסֹב	תִּסֹּב	תֵּקַל	תִּסַּב	תָּסֵב
2 f.	תָּסֹבִּי	תִּסֹּבִּי	תֵּקַלִּי	תִּסַּבִּי	תָּסֵבִּי
1	אָסֹב	אֶסֹּב	אֵקַל	אִסַּב	אָסֵב
3 m. (plur.)	יָסֹבּוּ	יִסֹּבּוּ	יֵקַלּוּ	יִסַּבּוּ (יְסֻבּוּ)	יָסֵבּוּ
3 f.	תָּסֻבֶּינָה	תִּסֹּבְנָה	תֵּקַלְנָה	תִּסַּבְנָה	תָּסֵבֶּינָה
2 m.	תָּסֹבּוּ	תִּסֹּבוּ	תֵּקַלּוּ	תִּסַּבּוּ	תָּסֵבּוּ
2 f.	תָּסֻבֶּינָה	תִּסֹּבְנָה	תֵּקַלְנָה	תִּסַּבְנָה	תָּסֵבֶּינָה
1.	נָסֹב	נִסֹּב	נֵקַל	נִסַּב	נָסֵב
Fut. conv.	וַיָּסָב				וַיָּסָב
Imp. m.	סֹב			הָסֵב	
f.	סֹבִּי			הָסֵבִּי	
m.	סֹבּוּ			הָסֵבּוּ (הָרֵמּוּ)	
f.	סֻבֶּינָה			הָסֵבֶּינָה	
Part. act.	סוֹבֵב				מֵסֵב
pass.	סָבוּב			נָסָב	

Polpal.	Pilpel.	Poal.	Poel.	Hophal.
סָבְסַב	סִבְסֵב	סוֹבֵב	סוֹבֵב	הוּסַב (הָשַׁם)
סָבְסָבָה	סִבְסְבָה	סוֹבְבָה	סוֹבְבָה	הוּסַבָּה
סָבְסַבְתָּ	סִבְסַבְתָּ	סוֹבַבְתָּ	סוֹבַבְתָּ	הוּסַבּוֹתָ
סָבְסַבְתְּ	סִבְסַבְתְּ	סוֹבַבְתְּ	סוֹבַבְתְּ	הוּסַבּוֹת
סָבְסַבְתִּי	סִבְסַבְתִּי	סוֹבַבְתִּי	סוֹבַבְתִּי	הוּסַבּוֹתִי
סָבְסְבוּ	סִבְסְבוּ	סוֹבְבוּ	סוֹבְבוּ	הוּסַבּוּ
סָבְסַבְתֶּם	סִבְסַבְתֶּם	סוֹבַבְתֶּם	סוֹבַבְתֶּם	הוּסַבּוֹתֶם
סָבְסַבְתֶּן	סִבְסַבְתֶּן	סוֹבַבְתֶּן	סוֹבַבְתֶּן	הוּסַבּוֹתֶן
סָבְסַבְנוּ	סִבְסַבְנוּ	סוֹבַבְנוּ	סוֹבַבְנוּ	הוּסַבּוֹנוּ

סְבֻסַב	סַבְסֵב	סוֹבַב	סוֹבֵב	הוּסַב
יְסֻבְסַב	יְסַבְסֵב	יְסוֹבַב	יְסוֹבֵב	יוּסַב (נִפְתַּח)
תְּסֻבְסַב	תְּסַבְסֵב	תְּסוֹבַב	תְּסוֹבֵב	תּוּסַב
תְּסֻבְסַב	תְּסַבְסֵב	תְּסוֹבַב	תְּסוֹבֵב	תּוּסַב
תְּסֻבְסְבִי	תְּסַבְסְבִי	תְּסוֹבְבִי	תְּסוֹבְבִי	תּוּסַבִּי
אֲסֻבְסַב	אֲסַבְסֵב	אֲסוֹבַב	אֲסוֹבֵב	אוּסַב
יְסֻבְסְבוּ	יְסַבְסְבוּ	יְסוֹבְבוּ	יְסוֹבְבוּ	יוּסַבּוּ
תְּסֻבַּסְבְנָה	תְּסַבַּסְבְנָה	תְּסוֹבַבְנָה	תְּסוֹבַבְנָה	תּוּסַבֶּינָה
תְּסֻבְסְבוּ	תְּסַבְסְבוּ	תְּסוֹבְבוּ	תְּסוֹבְבוּ	תּוּסַבּוּ
תְּסֻבַּסְבְנָה	תְּסַבַּסְבְנָה	תְּסוֹבַבְנָה	תְּסוֹבַבְנָה	תּוּסַבֶּינָה
נְסֻבְסַב	נְסַבְסֵב	נְסוֹבַב	נְסוֹבֵב	נוּסַב

			סוֹבֵב	
			סוֹבְבִי	
			סוֹבְבוּ	
			סוֹבַבְנָה	

מְסֻבְסָב	מְסֻבְסָב	מְסוֹבָב	מְסוֹבֵב	מוּסָב

			Kal.	Kal.	Niphal.	Hiphil
Praet.	3 m.	(sing.)	קָם	מֵת	נָקוֹם	הֵקִים
	3 f.		קָמָה	מֵתָה	נָקוֹמָה	הֵקִימָה
	2 m.		קַמְתָּ	מַתָּה	נְקוֹמֹתָ	הֲקִימוֹתָ
	2 f.		קַמְתְּ	מַתְּ	נְקוֹמוֹת	הֲקִימוֹת
	1		קַמְתִּי	מַתִּי	נְקוֹמֹתִי	הֲקִימוֹתִי
	3	(plur.)	קָמוּ	מֵתוּ	נָקוֹמוּ	הֵקִימוּ
	2 m.		קַמְתֶּם	מַתֶּם	נְקוֹמוֹתֶם	הֲקִימוֹתֶם
	2 f.		קַמְתֶּן	מַתֶּן	נְקוֹמוֹתֶן	הֲקִימוֹתֶן
	1		קַמְנוּ	מַתְנוּ	נְקוֹמֹונוּ	הֲקִימוֹנוּ
Inf.	abs.		קוֹם	מוּת		הָקֵם
	const.		קוּם	מוּת	הָקוֹם	הָקִים
Fut.	3 m.	(sing.)	יָקוּם	יָמוּת	יָקוֹם	יָקִים
	3 f.		תָּקוּם	etc.	תָּקוֹם	תָּקִים
	2 m.		תָּקוּם		תָּקוֹם	תָּקִים
	2 f.		תָּקוֹמִי		תָּקוֹמִי	תָּקִימִי
	1		אָקוּם		אָקוֹם	אָקִים
	3 m.	(plur.)	יָקוֹמוּ		יָקוֹמוּ	יָקִימוּ
	3 f.		תָּקוּמֶינָה		תָּקֹמְנָה	תָּקֵמְנָה
	2 m.		תָּקוֹמוּ		תָּקוֹמוּ	תָּקִימוּ
	2 f.		תָּקוּמֶינָה		תָּקֹמְנָה	תָּקֵמְנָה
	1		נָקוּם		נָקוֹם	נָקִים
Fut. apoc.			יָקָם	יָמָת		יָקֵם
Imp.	2 m.	(sing.)	קוּם	מוּת (מֻת)	הָקוֹם	הָקֵם
	2 f.		קוֹמִי		הָקוֹמִי	הָקִימִי
	2 m.	(plur.)	קוֹמוּ		הָקוֹמוּ	הָקִימוּ
	2 f.		קֹמְנָה		הָקֹמְנָה	הָקֵמְנָה
Part.	act.		קָם	מֵת		מֵקִים
	pass.		קוּם		נָקוֹם	

Kal.	Polal.	Polel.	Hophal.
בָּן	קוֹמַם	קוֹמֵם	הוּקַם
בָּנָה	קוֹמָמָה	קוֹמְמָה	הוּקְמָה
בָּנְתָּ	קוֹמַמְתָּ	קוֹמַמְתָּ	הוּקַמְתָּ
בָּנְתְּ	קוֹמַמְתְּ	קוֹמַמְתְּ	הוּקַמְתְּ
בָּנִתִי	קוֹמַמְתִּי	קוֹמַמְתִּי	הוּקַמְתִּי
בָּנוּ	קוֹמָמוּ	קוֹמְמוּ	הוּקְמוּ
בְּנִתֶּם	קוֹמַמְתֶּם	קוֹמַמְתֶּם	הוּקַמְתֶּם
בָּנִתֶּן	קוֹמַמְתֶּן	קוֹמַמְתֶּן	הוּקַמְתֶּן
בָּנוּ	קוֹמַמְנוּ	קוֹמַמְנוּ	הוּקַמְנוּ
בוֹן			
בִּין	קוֹמַם	קוֹמֵם	הוּקַם
יָבִין	יְקוֹמַם	יְקוֹמֵם	יוּקַם
תָּבִין	תְּקוֹמַם	תְּקוֹמֵם	תּוּקַם
תָּבִין	תְּקוֹמַם	תְּקוֹמֵם	תּוּקַם
תָּבִינִי	תְּקוֹמְמִי	תְּקוֹמְמִי	תּוּקְמִי
אָבִין	אֲקוֹמַם	אֲקוֹמֵם	אוּקַם
יָבִינוּ	יְקוֹמְמוּ	יְקוֹמְמוּ	יוּקְמוּ
תָּבִינֶינָה	תְּקוֹמַמְנָה	תְּקוֹמַמְנָה	תּוּקַמְנָה
תָּבִינוּ	תְּקוֹמְמוּ	תְּקוֹמְמוּ	תּוּקְמוּ
תָּבִינֶינָה	תְּקוֹמַמְנָה	תְּקוֹמַמְנָה	תּוּקַמְנָה
נָבִין	נְקוֹמַם	נְקוֹמֵם	נוּקַם
נָבוֹז			
בִּין		קוֹמֵם	
בִּינִי		קוֹמְמִי	
בִּינוּ		קוֹמְמוּ	
		קוֹמַמְנָה	
בָּן		מְקוֹמֵם	
	מְקוֹמָם		מוּקָם

		Kal.	Niphal.	Piel.
Praet.	3 m. (sing.)	מָצָא	נִמְצָא	מִצֵּא
	3 f.	מָצְאָה	נִמְצְאָה	מִצְּאָה
	2 m.	מָצָאתָ	נִמְצֵאתָ	מִצֵּאתָ
	2 f.	מָצָאת	נִמְצֵאת	מִצֵּאת
	1	מָצָאתִי	נִמְצֵאתִי	מִצֵּאתִי
	3 (plur.)	מָצְאוּ	נִמְצְאוּ	מִצְּאוּ
	2 m.	מְצָאתֶם	נִמְצֵאתֶם	מִצֵּאתֶם
	2 f.	מְצָאתֶן	נִמְצֵאתֶן	מִצֵּאתֶן
	1	מָצָאנוּ	נִמְצֵאנוּ	מִצֵּאנוּ
Inf.	abs.	מָצוֹא		מַצֹּא
	const.	מְצֹא	הִמָּצֵא	מַצֵּא
Fut.	3 m. (sing.)	יִמְצָא	יִמָּצֵא	יְמַצֵּא
	3 f.	תִּמְצָא	תִּמָּצֵא	תְּמַצֵּא
	2 m.	תִּמְצָא	תִּמָּצֵא	תְּמַצֵּא
	2 f.	תִּמְצְאִי	תִּמָּצְאִי	תְּמַצְּאִי
	1	אֶמְצָא	אֵמָּצֵא	אֲמַצֵּא
	3 m (plur.)	יִמְצְאוּ	יִמָּצְאוּ	יְמַצְּאוּ
	3 f.	תִּמְצֶאנָה	תִּמָּצֶאנָה	תְּמַצֶּאנָה
	2 m.	תִּמְצְאוּ	תִּמָּצְאוּ	תְּמַצְּאוּ
	2 f.	תִּמְצֶאנָה	תִּמָּצֶאנָה	תְּמַצֶּאנָה
	1	נִמְצָא	נִמָּצֵא	נְמַצֵּא
Fut. apoc.				
Imp.	2 m. (sing.)	מְצָא	הִמָּצֵא	מַצֵּא
	2 f.	מִצְאִי	הִמָּצְאִי	מַצְּאִי
	2 m. (plur.)	מְצְאוּ	הִמָּצְאוּ	מַצְּאוּ
	2 f.	מְצֶאנָה	הִמָּצֶאנָה	מַצֶּאנָה
Part.	act.	מֹצֵא		מְמַצֵּא
	pass.	מָצוּא	נִמְצָא	

Pual.	Hiphil.	Hophal.	Hithpael.
מֻצָּא (מְצָא)	הִמְצִיא	הָמְצָא (הִמְצָא)	הִתְמַצֵּא
מֻצָּאָה etc.	הִמְצִיאָה	הָמְצָאָה etc.	הִתְמַצְּאָה
מֻצֵּאת	הִמְצִאַת	הָמְצֵאת	הִתְמַצְּאַת
מֻצֵּאת	הִמְצִאת	הָמְצֵאת	הִתְמַצֵּאת
מֻצָּאתִי	הִמְצֵאתִי	הָמְצֵאתִי	הִתְמַצֵּאתִי
מֻצָּא	הִמְצִיאוּ	הָמְצְאוּ	הִתְמַצְּאוּ
מֻצָּאתֶם	הִמְצֵאתֶם	הָמְצֵאתֶם	הִתְמַצֵּאתֶם
מֻצֵּאתֶן	הִמְצֵאתֶן	הָמְצֵאתֶן	הִתְמַצֵּאתֶן
מֻצָּאנוּ	הִמְצִיאָנוּ	הָמְצֵאנוּ	הִתְמַצֵּאנוּ
	הַמְצֵא		
מֻצָּא	הַמְצִיא	הָמְצָא	הִתְמַצֵּא
יְמֻצָּא (יְמְצָא)	יַמְצִיא	יִמְצָא (יִמְצָא)	יִתְמַצֵּא
תְּמֻצָּא etc.	תַּמְצִיא	תִּמְצָא etc.	תִּתְמַצֵּא
תְּמֻצָּא	תַּמְצִיא	תִּמְצָא	תִּתְמַצֵּא
תְּמֻצְאִי	תַּמְצִיאִי	תִּמְצְאִי	תִּתְמַצְּאִי
אֶמָּצֵא	אַמְצִיא	אִמְצָא	אֶתְמַצֵּא
יְמֻצְאוּ	יַמְצִיאוּ	יִמְצְאוּ	יִתְמַצְּאוּ
תְּמֻצֶּאנָה	תַּמְצֶאנָה	תִּמְצֶאנָה	תִּתְמַצֵּאנָה
תְּמֻצְאוּ	תַּמְצִיאוּ	תִּמְצְאוּ	תִּתְמַצְּאוּ
תְּמֻצֶּאנָה	תַּמְצֶאנָה	תִּמְצֶאנָה	תִּתְמַצֵּאנָה
נְמֻצָּא	נַמְצִיא	נִמְצָא	נִתְמַצֵּא
	יַמְצֵא		
	הַמְצֵא		הִתְמַצֵּא
	הַמְצִיאִי		הִתְמַצְּאִי
	הַמְצִיאוּ		הִתְמַצְּאוּ
	הַמְצֶאנָה		הִתְמַצֶּאנָה
	מַמְצִיא		מִתְמַצֵּא
מְמֻצָּא (מְמְצָא)		מָמְצָא (מְמְצָא)	

		Kal.	Niphal.	Piel.	Pual.
Praet.	3 m.	גָּלָה (גָּלְהָ)	נִגְלָה	גִּלָּה	גֻּלָּה
	3 f.	גָּלְתָה	נִגְלְתָה	גִּלְּתָה	גֻּלְּתָה
	2 m.	גָּלִיתָ	נִגְלֵיתָ (נִגְלֵיתְ)	גִּלִּיתָ (גִּלִּיתְ)	גֻּלִּיתָ
	2 f.	גָּלִית etc.	נִגְלֵית etc.	גִּלִּית etc.	גֻּלִּית
	1	גָּלִיתִי	נִגְלֵיתִי	גִּלִּיתִי	גֻּלִּיתִי
	3 (pl.)	גָּלוּ (גָּלְוּ)	נִגְלוּ	גִּלּוּ	גֻּלּוּ
	2 m.	גְּלִיתֶם	נִגְלֵיתֶם	גִּלִּיתֶם	גֻּלִּיתֶם
	2 f.	גְּלִיתֶן	נִגְלֵיתֶן	גִּלִּיתֶן	גֻּלִּיתֶן
	1	גָּלִינוּ	נִגְלֵינוּ	גִּלִּינוּ	גֻּלִּינוּ
Inf.	abs.	גָּלֹה	נִגְלֹה	גַּלֵּה	גֻּלֵּה
	const.	גְּלוֹת	הִגָּלֹת	גַּלּוֹת	גֻּלַּת
Fut.	3 m.	יִגְלֶה	יִגָּלֶה	יְגַלֶּה	יְגֻלֶּה
	3 f.	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה	תְּגֻלֶּה
	2 m.	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה	תְּגֻלֶּה
	2 f.	תִּגְלִי	תִּגָּלִי	תְּגַלִּי	תְּגֻלִּי
	1	אֶגְלֶה	אִגָּלֶה	אֲגַלֶּה	אֲגֻלֶּה
	3 m. (plur.)	יִגְלוּ	יִגָּלוּ	יְגַלּוּ	יְגֻלּוּ
	3 f.	תִּגְלֶינָה	תִּגָּלֶינָה	תְּגַלֶּינָה	תְּגֻלֶּינָה
	2 m.	תִּגְלוּ	תִּגָּלוּ	תְּגַלּוּ	תְּגֻלּוּ
	2 f.	תִּגְלֶינָה	תִּגָּלֶינָה	תְּגַלֶּינָה	תְּגֻלֶּינָה
	1	נִגְלֶה	נִגָּלֶה	נְגַלֶּה	נְגֻלֶּה
Fut. apoc.		יִגֶל	יִגָּל	יְגַל (יְגַלְ)	
Imp.	2 m. (sing.)	גְּלֵה	הִגָּלֵה	גַּלֵּה (גַּלְ)	
	2 f.	גְּלִי	הִגָּלִי	גַּלִּי	
	2 m. (plur.)	גְּלוּ	הִגָּלוּ	גַּלּוּ	
	2 f.	גְּלֶינָה	הִגָּלֶינָה	גַּלֶּינָה	
Part.	act.	גֹּלֶה		מְגַלֶּה	
	pass.	גָּלוּי	נִגְלֶה		מְגֻלֶּה

Hithpalel.	Hithpael.	Hophal.	Hiphil.
הִשְׁתַּחֲוָה	הִתְגַּלָּה	הָגְלָה	הִגְלָה
	הִתְגַּלְּתָה	הָגְלְתָה	הִגְלְתָה
הִשְׁתַּחֲוִיתָ	הִתְגַּלֵּיתָ	הָגְלֵיתָ	הִגְלֵיתָ (הִגְלֵיתָ)
	הִתְגַּלִּית	הָגְלִית	הִגְלִית etc.
הִשְׁתַּחֲוִיתִי	הִתְגַּלֵּיתִי	הָגְלֵיתִי	הִגְלֵיתִי
הִשְׁתַּחֲוּוּ	הִתְגַּלּוּ	הָגְלוּ	הִגְלוּ
הִשְׁתַּחֲוִיתֶם	הִתְגַּלִּיתֶם	הָגְלִיתֶם	הִגְלִיתֶם
	הִתְגַּלִּיתֶן	הָגְלִיתֶן	הִגְלִיתֶן
	הִתְגַּלִּינוּ	הָגְלִינוּ	הִגְלִינוּ
	הִתְגַּלָּה	הָגְלָה	הַגְלָה
הִשְׁתַּחֲוֹת	הִתְגַּלֹּת	הָגְלֹת	הַגְלֹת
יִשְׁתַּחֲוֶה	יִתְגַּלֶּה	יָגְלֶה	יַגְלֶה
תִּשְׁתַּחֲוֶה	תִּתְגַּלֶּה	תָּגְלֶה	תַּגְלֶה
תִּשְׁתַּחֲוֶה	תִּתְגַּלֶּה	תָּגְלֶה	תַּגְלֶה
	תִּתְגַּלִּי	תָּגְלִי	תַּגְלִי
אֶשְׁתַּחֲוֶה	אֶתְגַּלֶּה	אָגְלֶה	אַגְלֶה
יִשְׁתַּחֲווּ	יִתְגַּלּוּ	יָגְלוּ	יַגְלוּ
	תִּתְגַּלֶּינָה	תָּגְלֶינָה	תַּגְלֶינָה
תִּשְׁתַּחֲווּ	תִּתְגַּלּוּ	תָּגְלוּ	תַּגְלוּ
	תִּתְגַּלֶּינָה	תָּגְלֶינָה	תַּגְלֶינָה
נִשְׁתַּחֲוֶה	נִתְגַּלֶּה	נָגְלֶה	נַגְלֶה
יִשְׁתַּחוּ	יִתְגַּל		יָגֶל
	הִתְגַּלֵּה		הַגְלֵה (הָגֶל)
	הִתְגַּלִּי		הַגְלִי
הִשְׁתַּחֲווּ	הִתְגַּלּוּ		הַגְלוּ
	הִתְגַּלֶּינָה		הַגְלֶינָה
מִשְׁתַּחֲוֶה	מִתְגַּלֶּה		מַגְלֶה
		מָגְלֶה	

	Kal.	Hiphil.
Praet.	יָרָה	הוֹרָה
3 f.	יָרְתָה	הוֹרְתָה
2 m.	יָרִיתָ	הוֹרֵיתָ
2 f.	יָרִית	הוֹרִית
1	יָרִיתִי	הוֹרֵיתִי
3 (plur.)	יָרוּ	הוֹרוּ
2 m.	יְרִיתֶם	הוֹרֵיתֶם
2 f.	יְרִיתֶן	הוֹרֵיתֶן
1	יָרִינוּ	הוֹרֵינוּ
Inf. abs.	יָרֹה	
const.	יְרוֹת	הוֹרֹת
Fut.	יוֹרֶה	יוֹרֶה
3 f.	תּוֹרֶה	תּוֹרֶה
2 m.	תּוֹרֶה	תּוֹרֶה
2 f.	תּוֹרִי	תּוֹרִי
1	אוֹרֶה	אוֹרֶה
3 (plur.)	יוֹרוּ	יוֹרוּ
3 f.	תּוֹרֶינָה	תּוֹרֶינָה
2 m.	תּוֹרוּ	תּוֹרוּ
2 f.	תּוֹרֶינָה	תּוֹרֶינָה
1	נוֹרֶה	נוֹרֶה
Fut. apoc.		יֵיטֵב
Imp.	יְרֵה	הוֹרֵה
2 f.	יְרִי	הוֹרִי
2 m. (plur.)	יְרוּ	הוֹרוּ
2 f.	יְרֶינָה	הוֹרֶינָה
Part. act.	יוֹרֶה	מוֹרֶה
pass.	יָרוּי	

	Kal.	Niphal.	Hiphil.
	נָשָׂא	נִשָּׂא	הִשִּׂיא *
	נָשְׂאָה	נִשְׂאָה	הִשִּׂיאָה
	נָשָׂאתָ	(as לא)	הִשֵּׂאתָ
	נָשָׂאת		הִשֵּׂאת
	נָשָׂאתִי		הִשֵּׂאתִי
	נָשְׂאוּ		הִשִּׂיאוּ
	נְשָׂאתֶם		הִשֵּׂאתֶם
	נְשָׂאתֶן		הִשֵּׂאתֶן
	נָשָׂאנוּ		הִשֵּׂאנוּ
	נָשוֹא	הִנָּשֵׂא	הַשֵּׂא
	שֵׂאת		
	יִשָּׂא	יִנָּשֵׂא	יַשִּׂיא
	תִּשָּׂא	(as לא)	
	תִּשָּׂא		
	תִּשְׂאִי		
	אֶשָּׂא		
	יִשְׂאוּ		יַשִּׂיאוּ
	תִּשֶּׂאנָה		
	תִּשְׂאוּ		תַּשִּׂיאוּ
	תִּשֶּׂאנָה		
	נִשָּׂא		
	שָׂא		
	שְׂאִי		
	שְׂאוּ		
	שֶׂאנָה		
	נִשָּׂא		
	נָשׂוּא		

* From נָשָׂא (not נָשָׂא).

	Kal.	Hiphil.
Praet.	נָטָה	הִטָּה
3 f.	נָטְתָה	הִטְתָה
2 m.	(כֹּה as)	הִטִּיתָ
2 f.		הִטִּית
1		הִטִּיתִי
3 (plur.)		הִטּוּ
2 m.		הִטִּיתֶם
2 f.		הִטִּיתֶן
1		הִטִּינוּ
Inf. abs.	נָטֹה	
const.	נְטוֹת	הַטּוֹת
Fut.	יִטֶּה	יַטֶּה
3 f.	תִּטֶּה	תַּטֶּה
2 m.	תִּטֶּה	תַּטֶּה
2 f.	תִּטִּי	תַּטִּי
1	אֶטֶּה	אַטֶּה
3 (plur.)	יִטּוּ	יַטּוּ
3 f.	תִּטֶּינָה	תַּטֶּינָה
2 m.	תִּטּוּ	תַּטּוּ
2 f.	תִּטֶּינָה	תַּטֶּינָה
1	נִטֶּה	נַטֶּה
Fut. apoc.	יֵט	יַט
Imp.		הַטֵּה (הַט)
2 f.	(לִי as)	הַטִּי
2 m. (plur.)		הַטּוּ
2 f.		הַטֶּינָה
Part. act.	נוֹטֶה	מַטֶּה
pass.	נָטוּי	

	Kal.	Hiphil.	Hophal.
הוּבָא	הֵבִיא	בָּא	
הֻבְאת	הֲבִיאָה	בָּאָה	
הֻבָּאתָה	הֲבֵאתָ	בָּאתָ	
		בָּאת	
	הֲבֵאתִי	בָּאתִי	
הוּבְאוּ	הֵבִיאוּ	בָּאוּ (בֹּאוּ)	
	הֲבֵאתֶם	בָּאתֶם	
	. . . .	. . . .	
	הֲבִיאָנוּ	בָּאנוּ	
	בּוֹא		
	הָבִיא	בּוֹא (בֹּא)	
יוּבָא	יָבִיא	יָבוֹא	
	תָּבִיא	תָּבוֹא	
	תָּבִיא	תָּבוֹא	
	תָּבִיאִי	תָּבוֹאִי	
	אָבִיא	אָבוֹא	
יוּבְאוּ	יָבִיאוּ	יָבוֹאוּ	
	תְּבִיאֶינָה	תָּבֹאנָה	
	תָּבִיאוּ	תָּבֹאוּ	
	. . . .	. . . .	
	נָבִיא	נָבוֹא	
	נָבֵא		
	הָבִיא	בּוֹא	
	הָבִיאִי	בּוֹאִי	
	הָבִיאוּ	בּוֹאוּ	
	. . . .	. . . .	
מוּבָא	מֵבִיא	בָּא	

Kal.

		Masc.	Fem.	Fem. Segh.
Verbs final Pattahh	act.	קֹטֵל	קֹטֶלֶת (קֹטְלָה)	קֹטֶלֶת
——	pass.	קָטוּל	קְטוּלָה	
— Tseri	act.	יָשֵׁן	יְשֵׁנָה	יְשֵׁנֶת
— Hholem	act.	יָגֹר	יְגֹרָה	
ע gutt.	act.	זֹעֵק	זֹעֶקֶת	זֹעֶקֶת
ל gutt.	act.	שֹׁמֵעַ	שֹׁמַעַת	שֹׁמַעַת
ע	act.	קָם	קָמָה	
ה	act.	גֹּלֶה	גֹּלָה (גֹּלָיָה)	
	pass.	גָּלוּי	גְּלוּיָה	

Niphil.

regular	נִקְטָל	נִקְטָלָה	נִקְטָלֶת
פ gutt.	נֶעֱמָד	נֶעֱמָדָה	נֶעֱמָדֶת
ע	נָסֹב	נְסֹבָה	
ע	נָקוֹם	נְקוֹמָה	

Piel.

regular	מְקַטֵּל	מְקַטֶּלֶת	מְקַטֶּלֶת
ר	מְבָרֵךְ	מְבָרֶכֶת	מְבָרֶכֶת
ה	מְגַלֶּה	מְגַלָּה	
Poel of ע	מְסוֹבֵב	מְסוֹבֶבֶת	מְסוֹבֶבֶת

Pual.

regular	מְקֻטָּל	מְקֻטָּלָה	מְקֻטָּלֶת

Hiphil.

regular	מַקְטִיל	מַקְטִילָה	מַקְטִלֶת
פ gutt.	מַעֲמִיד	מַעֲמִידָה	מַעֲמֶדֶת
ע	מֵסֵב	מְסֵבָה	
ע	מֵקִים	מְקִימָה	

Hophal.

regular	מָקְטָל	מָקְטָלָה	מָקְטָלֶת

Hithpael.

regular	מִתְקַטֵּל	מִתְקַטְּלָה	מִתְקַטֶּלֶת

Plur. masc.	Plur. Fem.	Masc.	Fem.
Kal.			
קְטָלִים	קְטָלוֹת	Dec. VII. *b.*	Dec. X. XIII.
קְטוּלִים	קְטוּלוֹת	III. *c.*	X.
יְשֵׁנִים	יְשֵׁנוֹת	V. *e.*	XI. XIII.
יְגֹרִים	יְגֹרוֹת	III. *c.*	X.
זְקֵנִים	זְקֵנוֹת	VII.	X. XIII.
שְׁמֵעִים	שְׁמֵעוֹת	VII.	X. XIII.
קָמִים	קָמוֹת	I.	X.
גָּלִים	גָּלוֹת	IX. *a.*	X.
גְּלוּיִים	גְּלוּיוֹת	III. *c.*	X.
Niphal.			
נִקְטָלִים	נִקְטָלוֹת	II.	XI. XIII.
נֶעֱמָדִים	נֶעֱמָדוֹת	II.	XI. XIII.
נְסַבִּים	נְסַבּוֹת	VIII.	X.
נְקוּמִים	נְקוּמוֹת	III. *c.*	X.
Piel.			
מְקַטְּלִים	מְקַטְּלוֹת	VII. *c.*	X. XIII.
מְבָרְכִים	מְבָרְכוֹת	VII.	X. XIII.
מְגַלִּים	מְגַלּוֹת	IX.	X.
מְסוֹבְבִים	מְסוֹבְבוֹת	VII. *b.*	X. XIII.
Pual.			
מְקֻטָּלִים	מְקֻטָּלוֹת	II.	XI. XIII.
Hiphil.			
מַקְטִילִים	מַקְטִילוֹת	I.	X. XIII.
מַעֲמִידִים	מַעֲמִידוֹת	I.	X. XIII.
מַסִּבִּים	מַסִּבּוֹת	VIII.	X.
מָקִימִים	מָקִימוֹת	III.	X.
Hophal.			
מָקְטָלִים	מָקְטָלוֹת	II.	XI. XIII.
Hithpael.			
מִתְקַטְּלִים	מִתְקַטְּלוֹת	VII. *c.*	X. XIII.

Suffixes.	Sing. 1.	2 masc.	2 fem.	3 masc.	3 fem.
Kal. Praet.	קְטָלַנִי	קְטָלְךָ	קְטָלֵךְ	קְטָלוֹ / קְטָלֵהוּ	קְטָלַתְּהָ
3 f.	קְטָלָתְנִי	קְטָלַתְךָ	קְטָלָתֵךְ	קְטָלָתְהוּ / קְטָלַתּוּ	קְטָלַתַּהּ
2 m.	קְטָלְתַּנִי / קְטָלַתַּנִי	—	—	קְטָלְתָּהוּ / קְטָלְתוּ	קְטָלְתָּהּ
2 f.	קְטָלְתִּינִי / קְטָלַתַּנִי	—	—	קְטָלְתִּיו / קְטָלְתִּיהוּ	קְטָלַתִּיהָ
1	—	קְטָלְתִּיךָ	קְטָלְתִּיךְ	קְטָלְתִּיו	קְטָלַתִּיהָ
3 (plur.)	קְטָלוּנִי	קְטָלוּךָ	קְטָלוּךְ	קְטָלוּהוּ	קְטָלוּהָ
2 m.	קְטָלְתּוּנִי	—	—	קְטָלְתּוּהוּ	קְטָלְתּוּהָ
1	—	קְטָלְנוּךָ	קְטָלְנוּךְ	קְטָלְנוּהוּ	קְטָלַנּוּהָ
Inf.	קָטְלִי (בְּהָרִי)	קָטְלְךָ / קָטְלָךְ / קָטְלָךְ	קָטְלֵךְ (רַקָּךְ)	קָטְלוֹ (פִּצְּמוֹ)	קָטְלָהּ
Fut.	יִקְטָלֵנִי	יִקְטָלְךָ	יִקְטְלִי	יִקְטְלֵהוּ	יִקְטָלֶנָּה
3 m. with epenth. נ	יִקְטָלֵנִי	יִקְטָלֶךָּ	—	יִקְטְלֵנוּ	יִקְטָלֶנָּה
3 (pl.)	יִקְטְלוּנִי (יִקְטְלֻנְנִי)	יִקְטְלוּךָ	יִקְטְלוּךְ	יִקְטְלוּהוּ (יִקְטְלֻנְהוּ)	יִקְטְלוּהָ
Imp.	קָטְלֵנִי שְׁמַעֲנִי	—	—	קָטְלֵהוּ	קָטְלָהּ
Piel	קִטְּלַנִי	קִטֶּלְךָ	קִטְּלֵךְ	קִטְּלוֹ	קִטְּלָהּ
Hiph. fut.	יַקְטִילֵנִי	יַקְטִילְךָ	יַקְטִילֵךְ	יַקְטִילֵהוּ	יַקְטִילֶנָּה

Plur. 1.	2 masc.	2 fem.	3 masc.	3 fem.
קְטָלָ֫נוּ	קְטַלְכֶם	קְטַלְכֶן	קְטָלָם	קְטָלָן
קְטָלַ֫תְנוּ	קְטָלַתְכֶם	קְטָלַתְכֶן	קְטָלָ֫תַם	קְטָלָ֫תַן
קְטַלְתָּ֫נוּ	—	—	קְטַלְתָּם	קְטַלְתָּן
קְטַלְתִּ֫ינוּ קְטַלְתָּ֫נוּ	—	—	קְטַלְתִּים	קְטַלְתִּין
—	קְטַלְתִּיכֶם	קְטַלְתִּיכֶן	קְטַלְתִּים	קְטַלְתִּין
קְטָלוּ֫נוּ	קְטָלוּכֶם	קְטָלוּכֶן	קְטָלוּם	קְטָלוּן
קְטַלְתּ֫וּנוּ	—	—	קְטַלְתּוּם	קְטַלְתּוּן
—	קְטַלְנוּכֶם	קְטַלְנוּכֶן	קְטַלְנוּם	קְטַלְנוּן
	קֻטְלְכֶם	קֻטְלְכֶן	קָטְלָם	
קָטְלֵ֫נוּ	קָטְלְכֶם	קָטְלְכֶן	בִּקְעָם	קָטְלָן
(חֲנַנְכֶם)	קְטָלְכֶם	קְטָלְכֶן	(אָהֳבָם)	
			יִקְטְלֵם	
יִקְטְלֵ֫נוּ	יִקְטָלְכֶם	יִקְטָלְכֶן	יִלְבָּשָׁם	יִקְטְלֵן
			יִמְצָאֵם	
יִקְטְלוּ֫נוּ	יִקְטְלוּכֶם	יִקְטְלוּכֶן	יִקְטְלוּם	יִקְטְלוּן
קָטְלֵ֫נוּ	—	—	קָטְלֵם	—
שְׁמָעוּ֫נוּ				
קִטְּלָ֫נוּ	קִטֶּלְכֶם	קִטֶּלְכֶן	קִטְּלָם	קִטְּלָן
1 *pers. Fut.*	אֲצַמִּתְכֶם			
יַקְטִילֵ֫נוּ	יַקְטִילְכֶם	יַקְטִילְכֶן	יַקְטִילֵם	יַקְטִילֵן

	Suffixes.	Sing. 1.	2 masc.	3 masc.	Plur. 3 masc.
Kal.	Praet.	עָשַׂנִי	עָשְׂךָ	עָשָׂהוּ	עָשָׂם
	3 f.	עָשָׂתְנִי	עָשָׂתֵךְ	עָשָׂתוּ	עָשָׂתַם
	2 m.	עָשִׂיתָנִי / עָשִׂיתַנִי	—	עָשִׂיתוֹ / עָשִׂיתָהוּ	עֲשִׂיתֶם
	1	—	עֲשִׂיתִיךָ	עָשִׂיתִיו / עָשִׂיתִיהוּ	עֲשִׂיתִים
	3 (plur.)	עָשׂוּנִי	עָשׂוּךָ	עָשׂוּהוּ	עָשׂוּם
	Inf.	עֲשׂתִי	עֲשׂתְךָ	עֲשׂתוֹ / עֲשֹׂתָהוּ	עֲשׂתָם
	Fut. 3 m.	יַעֲשֵׂנִי	יַעַשְׂךָ	יַעֲשֵׂהוּ / יַעֲשֶׂנּוּ	יַעֲשֵׂם
	3 m. with epenth. נ	יַעֲשֶׂנְנִי	יַעֲשֶׂכְּךָ	יַעֲשֶׂנּוּ	—
	1	—	אֶעֱשֶׂךָּ	אֶעֱשֵׂהוּ	אֶעֱשֵׂם
	3 m. (plur.)	יַעֲשׂוּנִי	יַעֲשׂוּךָ	יַעֲשׂוּהוּ	יַעֲשׂוּם
	Imp. m.	עֲנֵנִי	—	עֲנֵהוּ	עֲנֵם
Piel.	Praet. 3 m.	צִוַּנִי	צִוְּךָ	צִוָּהוּ	צִוָּם
	Fut. 3 m.	יְצַוֵּנִי	יְצַוְּךָ	יְצַוֵּהוּ	יְצַוֵּם
	3 m. with epenth. נ	יְצַוֶּנְנִי	יְצַוֶּכְּךָ	יְצַוֶּנּוּ	—
Hiph.	Praet.	הִכַּנִי	הִכֵּךְ	הִכָּהוּ	הִכָּם
	Fut. with epenth. נ	יַכֶּנְנִי	יַכֶּכְּךָ	יַכֶּנּוּ	—

No. I. Noun masc. ending with a consonant.

Abs.	(sing.)	סוּס	*a horse.*	(plur.) סוּסִים	*horses.*
Suff. 1		סוּסִי	*my horse,*	סוּסַי	*my horses.*
2 m.		סוּסְךָ	*thy* —	סוּסֶיךָ	*thy* —
2 f.		סוּסֵךְ	*thy* —	סוּסַיִךְ	*thy* —
3 m.		סוּסוֹ	*his* —	סוּסָיו	*his* —
3 f.		סוּסָהּ	*her* —	סוּסֶיהָ	*her* —
1	(plur.)	סוּסֵנוּ	*our* —	סוּסֵינוּ	*our* —
2 m.		סוּסְכֶם	*your* —	סוּסֵיכֶם	*your* —
2 f.		סוּסְכֶן	*your* —	סוּסֵיכֶן	*your* —
3 m.		סוּסָם	*their* —	סוּסֵיהֶם	*their* —
3 f.		סוּסָן	*their* —	סוּסֵיהֶן	*their* —

No. II. Noun masc. ending with a Quiescent.

Abs.	(sing.)	אָב	*father.*	Abs. (sing.) אָב	*father.*
Suff. 1		אָבִי	*my father.*	Pl. 1.	אֲבִינוּ *our father.*
2 m.		אָבִיךָ	*thy* —	2 m.	אֲבִיכֶם *your* —
2 f.		אָבִיךְ	*thy* —	2 f.	אֲבִיכֶן *your* —
3 m.		אָבִיו, אֲבִיהוּ	*his* —	3 m.	אֲבִיהֶם *their* —
3 f.		אָבִיהָ	*her* —	3 f.	אֲבִיהֶן *their* —

No. III. Noun feminine.

Abs.	(sing.)	תּוֹרָה	*a law.*	(plur.) תּוֹרוֹת	*laws.*
Suff. 1		תּוֹרָתִי	*my law.*	תּוֹרוֹתַי	*my laws.*
2 m.		תּוֹרָתְךָ	*thy* —	תּוֹרוֹתֶיךָ	*thy* —
2 f.		תּוֹרָתֵךְ	*thy* —	תּוֹרוֹתַיִךְ	*thy* —
3 m.		תּוֹרָתוֹ	*his* —	תּוֹרוֹתָיו	*his* —
3 f.		תּוֹרָתָהּ	*her* —	תּוֹרוֹתֶיהָ	*her* —
1	(plur.)	תּוֹרָתֵנוּ	*our* —	תּוֹרוֹתֵינוּ	*our* —
2 m.		תּוֹרַתְכֶם	*your* —	תּוֹרוֹתֵיכֶם	*your* —
2 f.		תּוֹרַתְכֶן	*your* —	תּוֹרוֹתֵיכֶן	*your* —
3 m.		תּוֹרָתָם	*their* —	תּוֹרוֹתֵיהֶם	*their* —
3 f.		תּוֹרָתָן	*their* —	תּוֹרוֹתֵיהֶן	*their* —

	Sing. abs.	Const.	Light Suff.	Grave Suff.
		Dec. I. Singular. § 345.		
(*a*)	סוּס	סוּס	סוּסִי	סוּסְכֶם
(*b*)	גִּבּוֹר	גִּבּוֹר	גִּבּוֹרִי	גִּבּוֹרְכֶם
(*c*)	שְׁפוֹט	שְׁפוֹט	שְׁפוֹטִי	שְׁפוֹטְכֶם
(*d*)	אֱלוֹהַּ	אֱלוֹהַּ	אֱלוֹהִי	אֱלוֹהֲכֶם
		Dec. II. Singular. § 347.		
(*a*)	דָּם	דַּם	דָּמִי	דָּמְכֶם (once)
(*b*)	כּוֹכָב	כּוֹכַב	כּוֹכָבִי	כּוֹכַבְכֶם
(*c*)	כּוֹבַע	כּוֹבַע	כּוֹבָעִי	כּוֹבַעְכֶם
(*d*)	שַׁד	שַׁד	שָׁדִי	שַׁדְכֶם
		Dec. III. Singular. § 350.		
(*a*)	פָּקִיד	פְּקִיד	פְּקִידִי	פְּקִידְכֶם
(*b*)	מֵלִיץ	מְלִיץ	מְלִיצִי	מְלִיצְכֶם
(*c*)	קָטוֹל	קְטוֹל	קְטוֹלִי	קְטוֹלְכֶם
(*d*)	זָכְרוֹן	זִכְרוֹן	זִכְרוֹנִי	זִכְרוֹנְכֶם
(*e*)	חָזְיוֹן	חֶזְיוֹן (חֲצִבוֹן)	חֶזְיוֹנִי	חֶזְיוֹנְכֶם
(*f*)	מָנוֹס	מְנוֹס	מְנוֹסִי	מְנוֹסְכֶם
(*g*)	אֵבוּס	אֵבוּס	אֵבוּסִי	אֵבוּסְכֶם
(*h*)	גָּדֹל	גְּדַל־		
		Dec. IV. Singular. § 353.		
(*a*)	דָּבָר	דְּבַר	דְּבָרִי	דְּבַרְכֶם
(*b*)	לֵבָב	לְבַב	לְבָבִי	לְבַבְכֶם
(*c*)	חָכָם	חֲכַם	חָכְמִי	חָכְמְכֶם
(*d*)	שֵׂעָר	שְׂעַר	שְׂעָרִי	שְׂעָרְכֶם
(*e*)	עָמֹק	עָמַק	עָמְקִי	עָמְקְכֶם
(*f*)	פָּנֹת	פְּנַת	פְּנָתִי	פְּנַתְכֶם
(*g*)	צָבָא			

Plural abs.	Light suff.	Const.	Grave suff.

Dec. I. Plural.

סוּסִים	סוּסַי	סוּסֵי	סוּסֵיכֶם
גִּבּוֹרִים	גִּבּוֹרַי	גִּבּוֹרֵי	גִּבּוֹרֵיכֶם
שָׁפוּטִים	שָׁפוּטַי	שָׁפוּטֵי	שָׁפוּטֵיכֶם
אֱלֹהִים	אֱלֹהַי	אֱלֹהֵי	אֱלֹהֵיכֶם

Dec. II. Plural.

דָּמִים	דָּמַי	דְּמֵי	דְּמֵיכֶם
כּוֹכָבִים	כּוֹכָבַי	כּוֹכְבֵי	כּוֹכְבֵיכֶם
כּוֹבָעִים	כּוֹבָעַי	כּוֹבְעֵי	כּוֹבְעֵיכֶם
שָׁדִים	שָׁדַי	שְׁדֵי	שְׁדֵיכֶם

Dec. III. Plural.

פְּקִידִים	פְּקִידַי	פְּקִידֵי	פְּקִידֵיכֶם
מְלִיצִים	מְלִיצַי	מְלִיצֵי	מְלִיצֵיכֶם
קְטוֹלִים	קְטוֹלַי	קְטוֹלֵי	קְטוֹלֵיכֶם
זְכָרוֹנִים	זְכָרוֹנַי	זִכְרוֹנֵי	זִכְרוֹנֵיכֶם
חֲזִיוֹנוֹת (חֶשְׁבּוֹנוֹת)	(as Dec. X.)		
מְנוּסִים	מְנוּסַי	מְנוּסֵי	מְנוּסֵיכֶם
אֲבוּסִים	אֲבוּסַי	אֲבוּסֵי	אֲבוּסֵיכֶם

Dec. IV. Plural.

דְּבָרִים	דְּבָרַי	דִּבְרֵי	דִּבְרֵיכֶם
לְבָבִים	לְבָבַי	לִבְבֵי	לִבְבֵיכֶם
חֲכָמִים	חֲכָמַי	חַכְמֵי	חַכְמֵיכֶם
שָׂעָרִים	שְׂעָרַי	שַׂעֲרֵי	שַׂעֲרֵיכֶם
עֲמָקִים	עֲמָקַי	עִמְקֵי	עִמְקֵיכֶם
כְּנָפִים	כְּנָפַי	כַּנְפֵי	כַּנְפֵיכֶם
צְבָאוֹת	צְבָאוֹת		(צְבָאוֹתָם)

	Sing. abs.	Const.	Light suff.	Grave suff.
(*h*)	עָשָׁן	עָשַׁן (עָשְׁן)		
(*i*)	צֵלָע	צֶלַע (צַלְעַ)	צַלְעִי	

Dec. V. Singular. § 356.

(*a*)	זָקֵן	זְקַן	זְקָנִי	זְקַנְכֶם
(*b*)	חָצֵר	חֲצַר	חֲצֵרִי	חֲצַרְכֶם
(*c*)	כָּתֵף	כֶּתֶף	כְּתֵפִי	כְּתַפְכֶם
(*d*)	כָּבֵד	כְּבַד (כָּבְד)	כְּבֵדִי	כְּבַדְכֶם

Dec. VI. Singular. *A* class. § 359.

(*a*)	מֶלֶךְ (מֶלְךְ)	מֶלֶךְ	מַלְכִי	מַלְכְּכֶם
(*b*)	etc. נַעַר	נַעַר	נַעֲרִי	נַעֲרְכֶם
(*c*)	זֶרַע	זֶרַע (זֶרְע)	זַרְעִי	זַרְעֲכֶם

E class.

(*d*)	סֵפֶר	סֶפֶר	סִפְרִי	סִפְרְכֶם
(*e*)	קֶבֶר	קֶבֶר	קִבְרִי	קִבְרְכֶם
(*f*)	חֵלֶק	חֶלֶק	חֶלְקִי	חֶלְקְכֶם
(*g*)	חֵלֶד	חֶלֶד	חֶלְדִּי	חֶלְדְּכֶם
(*h*)	נֵצַח	נֶצַח	נִצְחִי	נִצְחֲכֶם

O class.

(*i*)	בֹּקֶר	בֹּקֶר	בָּקְרִי	בָּקְרְכֶם
(*j*)	קֹמֶץ	קֹמֶץ	קָמְצִי	קָמְצְכֶם
(*k*)	פֹּעַל	פֹּעַל	פָּעֳלִי (פָּעְלִי)	פָּעֳלְכֶם
(*l*)	קֹדֶשׁ	קֹדֶשׁ	קָדְשִׁי	קָדְשְׁכֶם

Plur. abs.	Light suff.	Const.	Grave suff.
עֲשָׂנִים	עֲשָׂנַי	עַשְׁנֵי	עַשְׁנֵיכֶם
צְלָעִים	צְלָעַי	צַלְעֵי	צַלְעֵיכֶם

Dec. V. Plural.

זְקֵנִים	זְקֵנַי	זִקְנֵי	זִקְנֵיכֶם
חֲצֵרִים	חֲצֵרַי	חַצְרֵי	חַצְרֵיכֶם
כְּהֻפּוֹת	(as Dec. XI.)		
כְּבֵדִים	כְּבֵדַי	כִּבְדֵי	כִּבְדֵיכֶם

Dec. VI. Plural. *A* class.

מְלָכִים	מְלָכַי	מַלְכֵי	מַלְכֵיכֶם
נְעָרִים	נְעָרַי	נַעֲרֵי	נַעֲרֵיכֶם
זְרָעִים	זְרָעַי	זַרְעֵי	זַרְעֵיכֶם

***E* class.**

סְפָרִים	סְפָרַי	סִפְרֵי	סִפְרֵיכֶם
קְבָרִים	קְבָרַי	קִבְרֵי	קִבְרֵיכֶם
חֲלָקִים	חֲלָקַי	חֶלְקֵי (חֶקְרֵי)	חֶלְקֵיכֶם
חֲלָדִים etc.	חֲלָדַי	חֶלְדֵי	חֶלְדֵיכֶם
נְצָחִים	נְצָחַי	נִצְחֵי	נִצְחֵיכֶם

***O* class.**

בָּקָרִים	בְּקָרַי	בָּקְרֵי	בָּקְרֵיכֶם
קָמָצִים	קָמָצַי	קָמְצֵי	קָמְצֵיכֶם
פָּעָלִים	פָּעָלַי	פָּעֳלֵי	פָּעֳלֵיכֶם
קָדָשִׁים	קָדָשַׁי	קָדְשֵׁי	קָדְשֵׁיכֶם

Segholates of roots עוֹ *and* עִי. (*q*) דּוּד, const. דּוּד, pl. דְּוָדִים
(*m*) מָוֶת, const. מוּת (*r*) שׁוֹר —— שׁוֹר - שְׁוָרִים
(*n*) תָּוֶךְ —— תּוֹךְ *Segholates of roots* לֹה.
(*o*) חַיִל —— חֵיל (*s*) פְּרִי, (פֶּרִי) const. פְּרִי, suff. פִּרְיוֹ פִּרְיְךָ
(*p*) עַיִר —— עִיר, pl. עֲיָרִים (*t*) חֲצִי (חֵצִי) —— חֲצִי — חֶצְיוֹ חֶצְיְךָ

Dec. VII. Singular. § 371.

	Sing. abs.	Const.	Light Suff.	Grave Suff.
(*a*)	שֵׁם	שֵׁם (שֶׁם)	שְׁמִי	שֵׁמְכֶם
(*b*)	אוֹיֵב	אוֹיֵב	אוֹיְבִי	אוֹיְבְכֶם
(*c*)	מְקַטֵּל	מְקַטֵּל	מְקַטְּלִי	מְקַטְּלְכֶם
(*d*)	מִזְבֵּחַ	מִזְבַּח	מִזְבְּחִי	מִזְבַּחְכֶם
(*e*)	מַקֵּל	מַקַּל	מַקְּלִי	מַקֶּלְכֶם
(*f*)	מַפְתֵּחַ	מִפְתַּח	—	—
(*g*)	עֵץ	עֵץ	עֵצִי	עֵצְכֶם

Dec. VIII. Singular. § 374.

(*a*)	יָם	יַם (יָם)	יַמִּי	יַמְּכֶם
(*b*)	אַף	אַף	אַפִּי	אַפְּכֶם
(*c*)	מַד	מַד	מִדִּי	מִדְּכֶם
(*d*)	לֵב	לֵב (לֶב־)	לִבִּי	לִבְּכֶם
(*e*)	חֹק	חֹק (חָק־)	חֻקִּי	חֻקְּכֶם
(*f*)	עֹז	עֹז (עָז־)	עֻזִּי (עָזִּי)	עָזְּכֶם
(*g*)	גָּמָל			
(*h*)	מָגֵן	מָגֵן	מָגִנִּי	מָגִנְּכֶם
(*i*)	חַי	חֵי		
(*j*)	שַׂר	שַׂר	שָׂרִי	שָׂרְכֶם
(*k*)	לַח	לַח	לַחִי	

Dec. IX. Singular. § 377.

(*a*)	חֹזֶה	חֹזֵה	חֹזִי	חֹזְכֶם
(*b*)	שָׂדֶה	שְׂדֵה	שָׂדִי	שָׂדְכֶם

Segholates of לה *continued.*

(*u*) חֳלִי (הֹלִי), const. חֳלִי, suff. חָלְיוֹ
(*v*) גְּדִי, plur. גְּדָיִים [pl. חֳלָיִים
(*w*) צְבִי, — צְבָיִים

Inf. Segholates.

(*x*) דְּבַשׁ, const. דְּבַשׁ, suff. דִּבְשׁוֹ
(*y*) שְׁכֶם — שְׁכֶם — שִׁכְמוֹ
(*z*) בְּאֵר — בְּאֵר, pl. בֶּאֱרוֹת
(*yy*) קְטֹל, קָטְלוֹ. (*zz*) פְּעַם, פַּעֲמוֹ

Dec. VII. Plural.

Plural abs.	Light suff.	Const.	Grave suff.
שֵׁמוֹת	שְׁמוֹתַי	שְׁמוֹת	שְׁמוֹתֵיכֶם
אוֹיְבִים	אוֹיְבַי	אוֹיְבֵי	אוֹיְבֵיכֶם
מְקַטְּלִים	מְקַטְּלַי	מְקַטְּלֵי	מְקַטְּלֵיכֶם
מִזְבְּחוֹת	מִזְבְּחוֹתַי	מִזְבְּחוֹת	מִזְבְּחוֹתֵיכֶם
מַקְלוֹת	(as Dec. XIII.)		
מַפְתְּחִים			
עֵצִים	עֵצַי	עֲצֵי	עֲצֵיכֶם

Dec. VIII. Plural.

יַמִּים	יַמַּי	יַמֵּי	יַמֵּיכֶם
אַפִּים	אַפַּי	אַפֵּי	אַפֵּיכֶם
מִדִּים	מִדַּי	מִדֵּי	מִדֵּיכֶם
לִבּוֹת	לִבּוֹתַי	לִבּוֹת	לִבּוֹתֵיכֶם
חֻקִּים	חֻקַּי	חֻקֵּי	חֻקֵּיכֶם
גְּמַלִּים	גְּמַלַּי	גְּמַלֵּי	גְּמַלֵּיכֶם
מָגִנִּים	מָגִנַּי	מָגִנֵּי	מָגִנֵּיכֶם
חַיִּים	חַיַּי	חַיֵּי	חַיֵּיכֶם
שָׂרִים	שָׂרַי	שָׂרֵי	שָׂרֵיכֶם
לַחִים			

Dec. IX. Plural.

חֹזִים	חֹזַי	חֹזֵי	חֹזֵיכֶם
שָׂדִים	שָׂדַי	שְׂדֵי	שְׂדֵיכֶם

	Sing. abs.	Const.	Light suff.	Grave suff.
		Dec. X. Singular. § 380.		
(*a*)	תּוֹרָה	תּוֹרַת	תּוֹרָתִי	תּוֹרַתְכֶם
(*b*)	בְּתוּלָה	בְּתוּלַת	בְּתוּלָתִי	בְּתוּלַתְכֶם
		Dec. XI. Singular. § 383.		
(*a*)	שָׁנָה	שְׁנַת	שְׁנָתִי	שְׁנַתְכֶם
(*b*)	שֵׁנָה	שְׁנַת	שְׁנָתִי	שְׁנַתְכֶם
(*c*)	צְדָקָה	צִדְקַת	צִדְקָתִי	צִדְקַתְכֶם
(*d*)	חָכְמָה	חָכְמַת	חָכְמָתִי	חָכְמַתְכֶם
(*e*)	עֶגְלָה	עֶגְלַת	עֶגְלָתִי	עֶגְלַתְכֶם
(*f*)	מַמְלָכָה	מַמְלֶכֶת	מַמְלַכְתִּי	(as Dec. XIII.)
(*g*)	מִשְׁפָּחָה	מִשְׁפַּחַת	מִשְׁפַּחְתִּי	(as Dec. XIII.)
		Dec. XII. Singular. § 387.		
(*a*)	מַלְכָּה	מַלְכַּת	מַלְכָּתִי	מַלְכַּתְכֶם
(*b*)	שִׁמְלָה	שִׁמְלַת	שִׁמְלָתִי	שִׁמְלַתְכֶם
(*c*)	חֶרְפָּה	חֶרְפַּת	חֶרְפָּתִי	חֶרְפַּתְכֶם
(*d*)	חָרְבָּה	חָרְבַּת	חָרְבָּתִי	חָרְבַּתְכֶם
(*e*)	נַעֲרָה	נַעֲרַת	נַעֲרָתִי	נַעֲרַתְכֶם
		Dec. XIII. Singular. § 390.		
(*a*)	מִסְגֶּרֶת	מִסְגֶּרֶת	מִסְגַּרְתִּי	מִסְגַּרְתְּכֶם
(*b*)	גְּבֶרֶת	גְּבֶרֶת	גְּבַרְתִּי	גְּבַרְתְּכֶם
(*c*)	אֶשֶׁת	אֶשֶׁת	אִשְׁתִּי	אִשְׁתְּכֶם (אִשְׁתְּךָ)
(*d*)	כְּתֹנֶת	כְּתֹנֶת	כָּתְנָתִי	כָּתְנָתְכֶם
(*e*)	נְחֹשֶׁת	נְחֹשֶׁת	נְחָשְׁתִּי	נְחָשְׁתְּכֶם
(*f*)	לֶכֶת	לֶכֶת	לָכְתִּי	לָכְתְּכֶם
(*g*)	שֶׁבֶת	שֶׁבֶת	שָׁבְתִּי	שָׁבְתְּכֶם

Plural abs.	Const.	Suffix sing.	Suff. plur.
		Dec. X. Plural.	
תּוֹרוֹת	תּוֹרוֹת	תּוֹרוֹתַי	תּוֹרוֹתֵיכֶם
בְּתוּלוֹת	בְּתוּלוֹת	בְּתוּלוֹתַי	בְּתוּלוֹתֵיכֶם
		Dec. XI. Plural.	
שָׁנוֹת	שְׁנוֹת	שְׁנוֹתַי	שְׁנוֹתֵיכֶם
שֵׁנוֹת	שְׁנוֹת	שְׁנוֹתַי	שְׁנוֹתֵיכֶם
צְדָקוֹת	צְדָקוֹת	צְדָקוֹתַי	צְדָקוֹתֵיכֶם
חָכְמוֹת	חַכְמוֹת	חַכְמוֹתַי	חַכְמוֹתֵיכֶם
גָּלוֹת	גְּלוֹת	גְּלוֹתַי	גְּלוֹתֵיכֶם
		Dec. XII. Plural.	
מְלָכוֹת	מַלְכוֹת	מַלְכוֹתַי	מַלְכוֹתֵיכֶם
שְׁמָלוֹת	שִׂמְלוֹת	שִׂמְלוֹתַי	שִׂמְלוֹתֵיכֶם
חָרָפוֹת	חֶרְפוֹת	חֶרְפוֹתַי	חֶרְפוֹתֵיכֶם
חָרָבוֹת	חָרְבוֹת	חָרְבוֹתַי	חָרְבוֹתֵיכֶם
נְעָרוֹת	נַעֲרוֹת	נַעֲרוֹתַי	נַעֲרוֹתֵיכֶם
		Dec. XIII. Plural.	
מִסְגָּרוֹת	מִסְגְּרוֹת	מִסְגְּרוֹתַי	מִסְגְּרוֹתֵיכֶם
כְּתֹנוֹת	כָּתְנוֹת	כָּתְנוֹתַי	כָּתְנוֹתֵיכֶם

Sing. abs.	Dual abs.	Const.
	I.	
	יוֹמַיִם יוֹם	
	רִבּוֹתַיִם רִבּוֹת	
	II.	
	יָדַיִם יָד	יְדֵי
	מֶלָּחַיִם	
	III.	
	שִׁבֳּלַיִם שִׁבֹּלֶת	
	IV.	
	כְּנָפַיִם כָּנָף	כַּנְפֵי
	חֲלָצַיִם	חַלְצֵי
	V.	
	עֲקֵבַיִם עָקֵב	עִקְבֵי
	VI.	
A	רַגְלַיִם רֶגֶל	רַגְלֵי
E	בִּרְכַּיִם בֶּרֶךְ	בִּרְכֵי
O	מָתְנַיִם	מָתְנֵי
	נַעֲלַיִם נַעַל	נַעֲלֵי

Sing. abs.	Dual abs.	Const.
	צָהֳרַיִם צָהֳרַיִם	
עֵינֵי	עֵינַיִם עַיִן	
	לְחָיַיִם לְחִי	
	VII.	
מֹאזְנֵי	מֹאזְנַיִם	
	VIII.	
כַּפֵּי	כַּפַּיִם כַּף	
שְׁנֵי	שְׁנַיִם שֵׁן	
	X.	
	אַמָּתַיִם אַמָּה	
	XI.	
שִׂפְתֵי	שְׂפָתַיִם שָׂפָה	
פַּאֲתֵי	פְּאָתַיִם פֵּאָה	
	XII.	
יַרְכְּתֵי	יַרְכָתַיִם יַרְכָה	
	רַקְמָתַיִם רִקְמָה	
	XIII.	
	נַחֲשְׁתַּיִם נְחֹשֶׁת	

(A) *Cardinals etc. from* 1 *to* 10.

No.	Signs.	Masc. abs.	Const.	Fem. abs.	Const.	Ordinals.
1	א	אֶחָד (חַד)	אַחַד	אַחַת	אַחַת	
2	ב	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי	שֵׁנִי
3	ג	שְׁלֹשָׁה	שְׁלֹשֶׁת	שָׁלֹשׁ	שְׁלֹשׁ	שְׁלִישִׁי
4	ד	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע	רְבִיעִי
5	ה	חֲמִשָּׁה	חֲמֵשֶׁת	חָמֵשׁ	חֲמֵשׁ	חֲמִשִּׁי (ח�ֲמִישִׁי)
6	ו	שִׁשָּׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ	שִׁשִּׁי
7	ז	שִׁבְעָה	שִׁבְעַת	שֶׁבַע	שִׁבְעַ	שְׁבִיעִי
8	ח	שְׁמֹנָה	שְׁמֹנַת		שְׁמֹנֶה	שְׁמִינִי
9	ט	תִּשְׁעָה	תִּשְׁעַת	תֵּשַׁע	תְּשַׁע	תְּשִׁיעִי
10	י	עֲשָׂרָה	עֶשֶׂרֶת	עֶשֶׂר	עֲשַׂר	עֲשִׂירִי

(B) *Cardinals from* 11 *to* 15.

		Masculine.	Feminine.
11	י״א	אַחַד עָשָׂר	אַחַת עֶשְׂרֵה
		שְׁנֵי עָשָׂר	שְׁתֵּי עֶשְׂרֵה
12	י״ב	שְׁנֵים עָשָׂר	שְׁתֵּים עֶשְׂרֵה
		שְׁנֵי עָשָׂר	שְׁתֵּי עֶשְׂרֵה
13	י״ג	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרֵה
14	י״ד	אַרְבָּעָה עָשָׂר	אַרְבַּע עֶשְׂרֵה
15	ט״ו	חֲמִשָּׁה עָשָׂר	חָמֵשׁ עֶשְׂרֵה
16	י״ו	שִׁשָּׁה עָשָׂר	שֵׁשׁ עֶשְׂרֵה
17	י״ז	שִׁבְעָה עָשָׂר	שְׁבַע עֶשְׂרֵה
18	י״ח	שְׁמֹנָה עָשָׂר	שְׁמֹנֶה עֶשְׂרֵה
19	י״ט	תִּשְׁעָה עָשָׂר	תְּשַׁע עֶשְׂרֵה

(C) *Cardinals from* 20 *to* 90.

20	כ	עֶשְׂרִים	60	ס	שִׁשִּׁים
30	ל	שְׁלֹשִׁים	70	ע	שִׁבְעִים
40	מ	אַרְבָּעִים	80	פ	שְׁמֹנִים
50	נ	חֲמִשִּׁים	90	צ	תִּשְׁעִים

(D) *Hundreds.*

100	ק	מֵאָה	600	ר	שֵׁשׁ מֵאוֹת (ם) תר״
200	ר	מָאתַיִם	700	ש	שְׁבַע מֵאוֹת (ן) תש״
300	ש	שְׁלֹשׁ מֵאוֹת	800	ת	שְׁמֹנֶה מֵאוֹת (ף) תת״
400	ת	אַרְבַּע מֵאוֹת	900		תְּשַׁע מֵאוֹת (ץ) תת״ק
500		חֲמֵשׁ מֵאוֹת (ך) תק״			

(E) *Thousands.*

1,000	א	אֶלֶף	10,000		רִבּוֹא, רִבּוֹ, רְבָבָה
2,000	ב	אַלְפַּיִם	20,000		שְׁתֵּי רִבּוֹת
3,000	ג	שְׁלֹשֶׁת אֲלָפִים	30,000		שְׁלֹשׁ רִבּוֹת
4,000	ד	אַרְבַּעַת אֲלָפִים	40,000		אַרְבַּע רִבּוֹא
5,000	ה	חֲמֵשֶׁת אֲלָפִים	120,000 or 12 times 10,000		שְׁתֵּים עֶשְׂרֵה רִבּוֹ
6,000	ו	שֵׁשֶׁת אֲלָפִים			
7,000	ז	שִׁבְעַת אֲלָפִים	600,000		שֵׁשׁ מֵאוֹת אֶלֶף

CORRECTIONS AND ADDITIONS.

(*a*) p. 11. Table of the vowels No. IV., by mistake, 'Qibbuts *medial*' is printed in the third class of vowels, instead of 'Qibbuts *long*.' In § 33. and § 35, the student will see that Qibbuts is treated agreeably to this corrected view. The proper division of Qibbuts is into, (1) Qibbuts vicarious; § 41. (2) Daghesh'd long Qibbuts; § 33. (3) Short Qibbuts; § 34.

(*b*) p. 24. § 49. The statement respecting the use of the *composite Shevas* is not strictly correct and intelligible. It is true that when Gutturals end a mixed syllable, and therefore take a Sheva, that Sheva must be a *simple* one; as is stated in § 50. But in such cases as יַחְדָּו, this form may be exchanged for יַחַדָּו; so יַחֲגֹר is equivalent to יַחְגֹּר; and in such cases, the Guttural may be said to come in the room of a *silent* Sheva simple, for such the analogical pointing would be. The most that can be said then, is, (1) That the Gutturals, much more frequently than any other letters, take a *composite* Sheva, instead of admitting a *simple* one either vocal or silent. (2) That whenever they, or any other letters do so, they are placed of course at the beginning of a syllable, § 50.

(*c*) p. 34. § 80. Instead of 'after a simple syllable,' read, 'after a vowel'.

(*d*) p. 50. § 101. *e*. After *e*. add, '(*f*) Pause accents frequently occasion the tone to be shifted; see § 100. *l*.' The repetition here of this principle, is needed only for the *completeness* of the view.

(*e*) p. 52. § 108. *b*. At the close, a reference should be added to § 118., where is a fuller developement of the *rationale* of the principle stated in § 108.

(*f*) p. 55. § 118. After the word *otiant*, add, in another sentence, 'ה also is subject to the same peculiarity, when it stands for the article, § 162, or is employed as a prefix characteristic of conjugation, etc. § 174.' Then, after *etc.* under E. g., subjoin, 'In respect to ה, בַּהַמֶּלֶךְ for בַּהַהַמֶּלֶךְ, בָּהֶם for בַּהֶהֶם, בַּקְטִיל for בַּהַקְטִיל Hiph. Inf., יַקְטֵל for יַהְקְטֵל Fut. Niphal, etc. § 199. comp. 108. *b*, also §§ 119 --121.'

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DEDICATED

(BY PERMISSION)

TO THE RIGHT REVEREND

THOMAS,

LORD BISHOP OF ST. DAVID'S.*

My Lord,

If to copy from the best examples is not only highly commendable in all writers on science and literature, but also exhibits, in some manner, the modesty of the compilers, the remark may apply to the editors of Grammars and Dictionaries in any language; who, availing themselves of the labours of their predecessors, add to the completion and general utility of their work. This has been attempted in the present improved form of the following *Manual* of Hebrew Grammar, in useful Additions and New Tables, hitherto so much wanted in all compilations of the kind: and for this reason, your Lordship's patronage is solicited, whose just discernment and experience is so well known in this as in other departments of literature.

* Now Bishop of Salisbury.

Your Lordship's sentiments respecting the *Hebrew* Points are known to be truly *liberal;* nor do I know that I at all differ from your Lordship's opinion in regard of any *divine* authority attached to them, esteeming that a mere *Jewish* device, and an imposition too gross to be admitted. The copies of the Jewish Law, used in their synagogues, is an indubitable proof, *that they are no part of the original text.* Their antiquity may, nevertheless, be admitted, and their utility claims some consideration.

For more than half a century past, the study of the Hebrew Scriptures has been progressively increasing by the exertions of several eminent Prelates and Professors, whose venerable names have not ceased to influence; and your Lordship has given fresh energies to their example and labours in the revival of the sacred Hebrew Language, so far at least, as may contribute to the more general and perfect knowledge of the original text of the Old Testament, and to the yet more perfect understanding of the New. And in co-operation with such laudable and pious efforts, your Lordship's indulgence will allow me to remark, that the Rev. Dr. Claudius Buchanan, the learned Author of *Christian Researches in India,* has much contributed to represent the expediency and necessity of cultivating a knowledge of the Hebrew and its dialects, whose valuable notices on the state of the Christians and Jews in the East, give weight to the argu-

ment, and shew how importantly it may serve the cause of Christianity in those distant and extensive regions.

In promoting the study of the Hebrew, confessedly allowed the *Janua Linguarum Orientalium*, your Lordship's views are more extensively calculated than to insulate scholars by any narrow system: the elements of the first being acquired, and necessary proficiency made, many will advance on to the study of Syriac and Arabic, and thus the most promising and happy consequences may be expected, to the great advantage of Christianity at home and abroad, in promoting the conversion of Jews and Mahometans, and to the restoration of the ancient churches in Asia and Africa.

Relying on your Lordship's condescension and indulgence,

Permit me to subscribe myself,

Your Lordship's

Most Humble and Obedient Servant,

THOMAS YEATES.

Advertisement to the Fourth Edition.

THE Editor having the satisfaction to know that his former improved Edition of Ashworth's Hebrew Grammar has met with approbation, hopes that his further Improvements and Additions will be found no less acceptable, especially with teachers and students of the sacred language. It is sufficient to say, that several Gentlemen, pursuing the plan suggested in the Preface, have attained to great proficinecy in the knowledge of Hebrew; and it is sincerely wished, that many others may follow their example with equal success.

Advertisement to the Fifth Edition.

IN preparing for republication, the HEBREW GRAMMAR has been subjected to a careful revision, and freed from numerous errors which had crept into former impressions. Considerable attention has been given to secure typographical accuracy; a more beautiful style of printing, and a paper of very superior quality have been adopted; and no pains have been spared by the publishers to render the Work increasingly worthy of the preference which it has long enjoyed.

SUITABLE DIRECTIONS

FOR SUCH AS ARE ABOUT ENTERING ON THE STUDY OF THE HEBREW LANGUAGE.

AFTER the learner has acquired a perfect knowledge of the Hebrew alphabet, and the characters and sounds of the vowel points, he may commence with the reading of the language. The easiest method to acquire a facility in this, will be to read such parts of the Hebrew text where most proper names occur, or such other words as have an exact translation in the Roman letter, in which the English version of the Bible will best assist him; for there he will find every Hebrew letter and point rendered as they should be pronounced. Then he may proceed in reading any Hebrew that falls in his way; and by frequent exercise, attain to a just and elegant pronunciation.

The more easy parts of the Hebrew text are the historical. The poetical and prophetical books are less proper for learners to begin with, as they abound with a variety of rhetorical figures, and many anomalies, not common to the prosaic style, which is more fixed and regular; for which reason, the Hebrew Psalter is not to be preferred

by beginners in the language; though it is found more convenient in regard of the several helps designed to teach the language, such as Bythner's *Lyra Prophetica*, and similar compilations.

If the learner is furnished with a Hebrew Bible, I would recommend him to commence his reading in the five books of Moses, which possess a surprising degree of beauty and sublimity, and can hardly be equalled for purity and fluency of language, excepting in the prophetical books. In the choice of a version, the English Bible affords the best assistance, as it is every where strictly literal, serving almost every purpose as to the acquirement of the language.

As you continue reading on, with your Grammar in your hand, you will soon become familiar with both the language and its Grammar. To learn the one without the other, will profit you little, which is the cause why so many are unsuccessful in learning Hebrew—they learn the rules of the Grammar, and neglect the reading of the language. And it is this that accounts for the objections many make;—"The Hebrew Grammar (say they) is, of all others, the most difficult." The reason is, they study the dry rules, which none can understand without the language they concern.

When you have so far succeeded, as to know the different parts of speech, let your first attention be directed to the derivation, formation, and structure of the Hebrew nouns, as pointed out in the rules, viz. number, gender, case, &c.

and also that of the pronouns peculiar to them. Tables of these, arranged according to the inherent principles of the language, have long been a *desideratum;* and I flatter myself to have effected this desirable purpose, so long wanted in all Grammars of the kind extant. Herein the scholar will find a *determination* of the Hebrew *cases* on the original principle, and that now, for the first time, the grammatical theory of the nouns is clearly and intelligibly taught, conformably to that of the verbs; and its advantage, it is presumed, will be found abundantly manifest in the experience of all who consult them. And although it has been suggested by some grammarians, that the cases of Hebrew Nouns are not so determinately distinguished as in Latin and Greek, I have hereby demonstrated the contrary, and that the cases of nouns in this language are much more determinate, copious, and expressive, than in the *Latin* and *Greek* languages.

Having attained a tolerable acquaintance with the forms and accidence of the noun, you will then pass on to the verb. The paradigms of the verbs subjoined to the grammar, may present, at first sight, a formidable appearance to you as a learner; but after a little examination, they will cease to deter you.

The paradigm of perfect verbs, given in the example of לָמַד *lamad,* is the first to be attended to, as it is the foundation of the whole system. In this paradigm, the verb in Kal, with its passive conjugation Niphal, should first of all be carefully

committed to memory. The pronominal deflections and forms of these, are common with those of the other conjugations and of those in the succeeding paradigms, which being once obtained, the rest will easily follow.

Having thus done, pursue the same course with the other paradigms in Kal and Niphal, which you will find to be by far the easiest method to attain the elementary forms therein given. Afterwards go through the conjugations of Pihel, and Puhal, and Hiphil and Hophal, in the same regular manner; and, lastly, that of Hithpahel. Then, turn to the fundamental paradigm of לִמֵּד, and frequently exercise yourself in it, until you are perfect in all the forms peculiar to each conjugation.

By carefully and attentively reading the Hebrew text, you will imperceptibly accumulate a good stock of words, and become gradually acquainted with the rules and genius of the language, without the aid of a Jew.

With regard to the pronunciation of the language according to the points, you will avail yourself of this, not all at once, but after a moderate course of reading and a few months' time; for as this language is so widely different in its writing from the European languages where the words are written full, and with their vowels, which the Hebrew does not admit of, but in their place adopts the points, so you cannot reasonably expect to become master of its pronunciation and reading immediately.

Should the learner have any scruples as to the authority of the Hebrew punctuation, extant in the printed copies of the Bible, suffice it to observe, that the usage and antiquity of the points have been traced so far back, that no writer hath yet been able to ascertain the precise period when they first originated; and though they are charged with novelty, yet no one can confute their antiquity.

All the principal copies of the Hebrew Bible, printed from the earliest times, have the points. The earliest lexicons, written by the learned amongst Christians, as those of Forster,* Avenarius,† and others, have the points; and many of the pious and learned Reformers, who engaged in the first translations of the Hebrew Bible into the European tongues, made no scruple at the Hebrew punctuation; but on the contrary, maintained its utility and integrity. The Jews, dispersed throughout *Europe*, *Asia*, and *Africa*, uniformly hold with the same system of punctuation; nor are the readers in their synagogues admitted to that office, until they are competent to read an unpointed manuscript according to the

* *Vide* Dictionarium Hebraicum Novum, non ex Rabbinorum Commentis, nec nostratium Doctorum stulta imitatione descriptum, sed ex ipsis Thesauris Sac. Bibliorum, et eorundem accurata locorum collatione depromptum, cum phrasibus Scripturæ Vet. et Nov. Testamenti diligenter annotatis. Autore Johanne Forstero Augustano, Sacræ Theologiæ Doctore ac Hebraicæ Linguæ Professore in Academia Witebergensi. Fol. Basil. 1557.

† *Vide* Liber Radicum seu Lexicon Hebraicum, in quo omnium Vocabulorum Biblicorum propriæ ac certæ redduntur significationes, &c. Fol. Witebergæ, 1589.

reading of the pointed copies. The Karaites, who rigidly adhere to the letter and text of Scripture, and who more than any Jewish sect are averse to innovation, entertain the same sentiment with all the rest of their nation throughout the world, respecting the points.

Lastly.—The charge has never yet been substantiated that "the points corrupt the word of God," or pervert the sense of Scripture: but the contrary has long been proved, that they maintain its integrity, and confirm the right sense of Scripture; though in such a system as that of the points is, delivered in a variety of characters, subject to numberless rules of change and mutation, it cannot be thought that it hath escaped every error, any more than the letters themselves, that are in some parts of the text supposed to be corruptions made by the carelessness of transcribers and of copiers of the Bible.

T. Y.

HEBREW GRAMMAR.

CHAPTER I.

Of the Letters and Points.

1. THE names, form, sound, and numeral value of the Hebrew letters, are,

Aleph*	.....	א	....	a	....	1	Lamed	....	ל	....	l	....	30
Beth	.....	ב	....	b	....	2	Mem	.....	מ	....	m	....	40
Gimel	.....	ג	....	g	....	3	Nun	.....	נ	....	n	....	50
Daleth	.....	ד	....	d	....	4	Samech	....	ס	....	s	....	60
He	.....	ה	....	h	....	5	Hain†	.....	ע	....	h	....	70
Vau	.....	ו	....	v	....	6	Phe	.....	פ	....	ph	....	80
Zain	.....	ז	....	z	....	7	Tzade	.....	צ	....	tz	....	90
Cheth	.....	ח	....	ch	....	8	Koph	.....	ק	....	k	....	100
Teth	.....	ט	....	t	....	9	Resh	.....	ר	....	r	....	200
Yod	.....	י	....	y	....	10	Shin‡	.....	ש	....	sh	....	300
Caph	.....	כ	....	c	....	20	Thau	.....	ת	....	th	....	400

* See Psalm cxix.

† The sound of ע is various; some sound it in the beginning of a word like *ng*, as ע*ain*, *gnain: ngn* in the middle, *na*ע*ar*, *nangnar;* and *ng* at the end, as *rua*ע, *ruang*. But the translators of the English Bible never give it this harsh sound, as may be seen in the proper names עֵבֶר *Eber*, בַּעַל *Baal*, and many others.

‡ This letter written with a point on the left שׂ is called *Sin*, and pronounced *s*, as in שַׂפָּה *saphah*.

PROTRACTED AND FINAL LETTERS.

Long Aleph*	א	Final Caph†	ך	500
—— He	ה	—— Mem	ם	600
—— Lamed	ל	—— Nun	ן	700
—— Mem	ם	—— Phe	ף	800
—— Thau	ת	—— Tzade	ץ	900
—— Beth	ב	—— ‡	א̓	1000
—— Resh	ר		ב̓	2000

The distinction between several letters, which resemble each other, should be carefully remarked, v. g. כב, גג, דרד, תחה, וזוי, ססמט, ץצע, שש.

א, ה, ח, and ע, (the letters of the technical word *ahchang)* are called gutturals, as being pronounced in the throat.

א, ה, ו, and י, *(ehevi)* are called quiescents, because they often are not sounded, *i. e.* when they have no vowel under them. י indeed sometimes becomes a diphthong with the preceding vowel, as אֵי *ei*, and ו at the end of a word is sounded like *v*, as פִּיו *piv*.

2. The points and marks, about or within the letters are, vowels, mappik, dagesh, maccaph, or accents.

* These long letters are merely ornamental, and are found at the beginning, middle, or end of words. ב and ר rarely occur.

† This form of Caph, Mem, &c. is called *final*, because they only assume it at the end of words.

‡ If in the ancient Hebrew copies of the Bible, numeral letters were used, as it is said they were, the likeness of several letters may account for some mistakes where numbers are concerned, and the careless making or reading a tittle upon a letter might change units into thousands.

3. There are ten *vowels* (besides sheva, sect. 4.) five long, and five short. Their sound is here expressed by the correspondent vowels in some English words.

Kametz*	אָ	a	*wall*	Pathah	אַ	a	*ram*
Tzere	אֵ	e	*heal*	Segol	אֶ	e	*men*
Long hirek	אִי	i	*mile*	Short hirek	אִ	i	*win*
Holem	אֹ	o	*mole*	†Kametz-hateph	אֳ	o	*not*
Shurek	אוּ	u	*mule*	Kibbutz	אֻ	u	*rum*

4. Sheva (אְ) is an exceeding short *e*, as in *belong*, and is sometimes quiescent.

Sheva is understood as standing under all consonants (except *ehevi)* which have no other vowel.‡

Three vowels joined with sheva make three new vowels, called *compound shevas.*

Hateph-pathah	אֲ	a	very short .... as *manners*
Hateph-segol	אֱ	e	very short .... as *methinks*
Hateph-kametz	אֳ	o	very short .... as *rock*

5. A pathah is put under a final ה, ח, and ע, after a kibbutz, or any of the four last long vowels: this is called *pathah furtivum*, and it is

* The א is here only used, as any other letter might have been, to shew the situation of the vowels in respect to the consonants; but the shurek always has ו, and the holem most commonly. A tittle indeed over any other letter, and the point which distinguishes שׁ from שׂ may be holem. The point of שׁ is holem when the preceding consonant has no vowel, and of שׂ when the שׂ itself has none, מֹשֶׁה *Mosheh*, שֹׂנֵא *sone.*

† Kametz and kametz-hateph will be distinguished below. (chap. ii. § 3.)

‡ As a letter which has dagesh forte is doubled (vide infra, sect. 7.) or is the same as if there were two such letters, sheva is understood under the former of them, as רָנְּנוּ *ronnu*, is the same as רָנְנּוּ

lost when the word increases at the end, as by declining, &c.

6. *Mappik* is a tittle in a final ה, and requires it to be pronounced harder than a common ה, as אֱלוֹהַּ *eloah*.

7. A tittle in any other letter than ה is called *dagesh*. Of this there are two sorts, forte and lene. *Dagesh forte* doubles the letter in which it is put: *dagesh lene* requires it to be pronounced somewhat harder than it would naturally be, but not so hard as the forte; little notice, however, is taken of dagesh lene in reading, unless it be found in פ or ת, which are then pronounced P and T.

N. B. The gutturals and ר do not admit dagesh.

8. A small stroke like a hyphen (־) joining two words, is called *maccaph*, as כָּל־לֵב *col-leab*.

9. All the other characters are *accents:* Four of these are pauses:

Silluk ..... א ..... (.)		Rebbia ..... א ..... (,)	
Athnah ..... א ..... (:)		Sakeph katon.. א ..... (;)	

Soph-pasuk (:) is placed at the end of every verse in the Hebrew Bible.

The other accents (which are many) are supposed to direct the pronunciation; but their use is little known.

Accents are either *tonick* or *euphonic*. If there be but one in a word, it is a tonick accent: if more than one, the last is tonick and the rest are euphonic.

CHAPTER II.

Of Reading Hebrew.

1. The Hebrews begin to read at the right hand, and the vowels are pronounced after the consonants under which they stand, except *pathah furtivum* (chap. i. sect. 5.) as רוּחַ *ruach*.

2. *Sheva* is quiescent, 1. At the end of a word; 2. Before another sheva, as לָמַדְתְּ *lamadt;* 3. After a short vowel without dagesh, as לִמְדִי *limdi;** or, 4. After a long vowel with a tonick accent, as מָסַרְתָּ *masarta*. In other cases it is pronounced.

3. *Kametz* without an accent before a simple sheva, or with an accent before a compound sheva, is kametz-hateph; as הָלְמַד *holmad*, קָסְמִי *kosomi*, רָנּוּ *ronnu*. (Vide p. 15. note 3.)

4. *Dagesh* is lene in בּ, גּ, דּ, כּ, פּ, and תּ, (בְּגַד כְּפַת *begad kephath*) in the beginning of a word, or after a sheva: in all other cases it is forte.

* The principal use of distinguishing the long from short hirek, is to know whether a sheva that follows it is to be pronounced or not: for though hirek without י is sometimes reckoned long, it is never long when sheva follows it; if therefore a sheva follow a hirek without י, and there is no dagesh in the intermediate letter, the hirek is short, and the sheva quiescent.

N. B. Dagesh is sometimes omitted in י or מ with sheva; the analogy of the word will shew when there ought to have been a dagesh, and in this case the sheva is pronounced, though it follow a short vowel, because of the dagesh understood.

CHAPTER III.

A Brief Account of Hebrew Words.

1. A Root commonly consists of three letters, and is most frequently the third person singular of the preterite active of a verb, as דָּבַר, *he spake.**

2. All the several persons, tenses, &c. of verbs, are formed by changing the vowels, or by adding certain letters to the beginning or end of the root.

3. Nouns are likewise formed from these roots: sometimes by only changing the vowels, as דָּבָר *dabar, a word,* from דָּבַר, *he spake;* or dropping a radical letter, as מַר *mar, bitter,* from מָרַר *it was bitter;* and sometimes by also adding a letter or letters to the beginning or end, as מִדְבָּר *midbar, a wilderness,* from דָּבַר *he spake.*

The letters chiefly used for this purpose are ה, א, מ, נ, ת, י, (הֶאֱמַנְתִּי *heemanti)* and the nouns thus formed, are called *heemantic* nouns.†

4. Other letters are *occasionally* prefixed to

* Some verbs have not this tense; some roots have four letters, some only two; sometimes a noun or an indeclinable part of speech is the root, and is to be sought in the lexicon; but this chapter is only designed to give a general notion of the language, without descending to particular rules, exceptions, &c.

† א, ה, and ת, are commonly added to the beginning. מ likewise is generally prefixed; when it is joined at the end it commonly makes an adverb, as יוֹם *a day,* יוֹמָם *daily, by day.* נ is placed at the end, י at the beginning, middle, or end; the last is frequent in forming numeral or national adjectives; as שֵׁנִי *second,* כְּנַעֲנִי *a Canaanite.*

words, which have the signification of conjunctions and prepositions. These, from their situation, are called *prefixes*, and are מ, ש, ה, ו, כ, ל, ב, (מֹשֶׁה וְכָלֵב, *Mosheh vecaleb.*) Vide chap. ix.

5. Other letters *occasionally* added to the end of words, are called *affixes*, and stand for pronouns. (Vide chap. v. sect. 2.)

6. א, ה, ו, י, נ, and ת, (אֶהֱוִינוֹת *ehevinoth)* are called *paragogic* letters, as they are often annexed to words only to improve the sound or add emphasis. ה indeed at the end of the name of a place signifies motion towards it, as חָרָנָה *towards Haran.*

CHAPTER IV.

Of Nouns.

1. Nouns are either masculine, feminine, or common. The names of things which are evidently feminine, of places, cities, countries, &c. of things of which there are but two, (as eyes, ears, &c.) together with those which end in ה or ת,* are generally *feminine.* Most others are *masculine.*

2. Nouns have three *numbers.*

Masculines form the *dual* by adding יִם- *aim,*

* Sometimes the feminine hath both ה and ת, which is thought to make the word more emphatical. *There is no* יְשׁוּעָתָה *help at all.* Psalm iii. 2.

and the *plural*, by adding ים* *im*, as יוֹם, *a day; dual*, יוֹמַיִם *two days; plural*, יָמִים *days.*

Feminines form the *dual* likewise, by adding ַיִם, but those which end in ה, change it into ת, as שָׁנָה *shanah, a year*, שְׁנָתַיִם *shenathaim, two years.*

Feminines which end in ה, or ת, form the *plural* by changing the last syllable into וֹת as תּוֹרָה *a law*, תּוֹרוֹת; others add וֹת, as דֶּמַע *dema, a tear*, דְּמָעוֹת *demaoth, tears.*

Some nouns which have a masculine or feminine termination in one number, have the con-

* Besides the change in the termination, the vowels are often altered. The rules for this will be given chap. x. Some examples however, may be useful here, as a kind of a standard of all words with the same points.

SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
דָּבָר a word	דְּבָרִים	מָוֶת death	מוֹתִים
פְּלֶג a river	פְּלָגִים	זַיִת an olive	זֵיתִים
סֵפֶר a book	סְפָרִים	חָפְשִׁית liberty	חָפְשִׁיוֹת
דֶּמַע a tear	דְּמָעוֹת	מַלְכוּת a kingdom ..	מַלְכִיוֹת
קוֹמֶץ a handful	קְמָצִים	שַׂלְמָה a garment ..	שַׂלְמוֹת
פֹּעַל a work	פְּעָלִים	חֶרְפָּה reproach ...	חֶרְפּוֹת
גְּדִי a kid	גְּדָיִים	שִׂמְחָה joy	שִׂמְחוֹת

Some derivatives drop a letter of the radical word. When such defectives increase at the end (as by declining, &c.) a dagesh is put in the latter radical letter, and the preceding vowel, if a long one, is changed into the correspondent short one.

עַם a people, from עַמַּם pl. עַמִּים
לֵב the heart, from לָבַב pl. לִבִּים
תּוֹם perfect, from תָּמַם pl. תָּמִים

[(ַ) is the common substitute for (ֶ) and (ֵ), or kametz-hateph for (ְ) or (ֹ).]

Sometimes (ֶ) is in this case changed into (ַ), though both are short vowels, as מֵסַב a circuit, from סָבַב pl. מְסִבִּים.

N. B. The change of (וֹ) into (ר) is an irregularity peculiar to the word יוֹם.

trary, or both, in another; as אָב *ab, a father*, pl. אָבוֹת, *aboth*; תְּאֵנָה *a fig*, pl. תְּאֵנִים; צָבָא, *an army*, pl. צְבָאוֹת and צִבְאִים, *hosts, armies.*

3. A noun expressing quality, with the particle מִן or מ, (vide ch. ix. sect. 1.) *before*, or *in comparison of*, prefixed to another noun, expresses the *comparative* degree, e. g. טוֹבִים דֹּדֶיךָ מִיָּיִן *thy love is good in comparison with wine*, i. e. *is better.* The *superlative* is made—1. By the adverb מְאֹד *very, exceeding*, as טוֹב מְאֹד *very good*, וַיִּירְאוּ מְאֹד *and they feared greatly.*—2. By the prefix בּ, *blessed* בַּנָּשִׁים *among women.*—3. By the name of God, *the trees, mountains, &c. of God.*—4. By the repetition of a word, as *good good.*—5. By two synonymous words, as עָנִי וְאֶבְיוֹן *poor and needy.*—6. By the genitive case plural of the same or a synonymous word, as מֶלֶךְ מְלָכִים *King of kings.*

4. The *cases* of nouns are not so determinately distinguished as in Latin and Greek;* yet the following rules may be of some use in discovering them.

ה is prefixed most frequently to the genitive or vocative, or the accusative after a verb.

שֶׁל, especially in Rabbinical Hebrew, and before the affixes, is the sign of the genitive.

ל is sometimes prefixed to the genitive, but more frequently to the dative.

אֵת is a word, which usually precedes the accusative case, or the nominative of passive verbs.

* See Preface, page 9.

מִן written as a distinct word, or the prefixes מ or בְּ, denote the ablative.

5. When two words are so related, that in Latin the latter would be put in the genitive or ablative case, they are said to be *in regimen*.

If the former of two words in regimen is a feminine ending in ה, that termination is changed into ת, as תּוֹרָה *a law*, תּוֹרַת יְהוָֹה *the law of Jehovah*.

If the former of two words in regimen is a plural masculine, or a dual of either gender, the termination יִם or ַיִם is changed into ֵי as מַטָּעִים *plantations*, מַטָּעֵי כֶרֶם *plantations of vine*.

CHAPTER V.

Of Pronouns.

1. PRONOUNS are either distinct words, or affixes: of the former kind these are the chief;

SINGULAR.		PLURAL.	
אָנֹכִי or אָנִי	I, com.	אֲנַחְנוּ	We, com.
אַתָּה	Thou, m.	אַתֶּם	Ye, you, m.
אַתְּ	Thou, f.	אַתֶּן	Ye, you, f.
הוּא	He, m.	הֵם	They, m.
הִיא	She, f.	הֵן	They, f.
זֶה	This, m.	אֵלֶּה	These, m.
זֹאת	This, f.	אֵל	These, f.

אֲשֶׁר who, which, that, *relative.* מִי who? מָה and מָה what? הוּא is often put for הִיא; הֵמָּה for הֵם; הֵנָּה for הֵן; and sometimes נַחְנוּ is used for אֲנַחְנוּ; זוֹ, זוּ, זֶה for זֹאת, or זֹאת.

Some of these pronouns are in a sort declined, (vide chap. iv. sect. 4. and the affixes below.)

Abl.	Acc.	Dat.	Gen.	Nom.	
מִמֶּנִּי מֶנִּי	אוֹתִי	לִי	שֶׁלִּי	אֲנִי	I, me.
מִמְּךָ	אוֹתְךָ	לְךָ	שֶׁלְּךָ	אַתָּה	Thou, thee, m.
מִמֵּךְ	אוֹתָךְ	לָךְ	שֶׁלָּךְ	אַתְּ	Thou, thee, f.
מִמֶּנּוּ	אוֹתוֹ	לוֹ	שֶׁלּוֹ	הוּא	He, him.
מִמֶּנָּה	אוֹתָהּ	לָהּ	שֶׁלָּהּ	הִיא	She, her.
מִמֶּנּוּ מֶנּוּ	אוֹתָנוּ	לָנוּ	שֶׁלָּנוּ	אֲנַחְנוּ	We, us.
מִמְּכֶם	אֶתְכֶם	לָכֶם	שֶׁלָּכֶם	אַתֶּם	You, m.
מִמְּכֶן	אֶתְכֶן	לָכֶן	שֶׁלָּכֶן	אַתֶּן	You, f.
מֵהֶם	אוֹתָם	לָהֶם	שֶׁלָּהֶם	הֵם	They, them, m.
מֵהֶן	אוֹתָן	לָהֶן	שֶׁלָּהֶן	הֵן	They, them, f.

2. The following examples shew the affixes, and the manner of affixing them to nouns.*

* Affixes to verbs are treated of, chap. viii.

Note 1. כֶּם, כֶן, הֶם, כֶן, and הֶן, are called *grave affixes*, because they alter the punctuation of the word to which they are joined in the same manner as regimen does. 2. Nouns in the dual and plural numbers have י before all the affixes except י. אָב *a father*, אָח *a brother*, and חָם *a father-in-law*, insert the י though singulars, as אָבִיךָ *thy father:* and also these seven particles, אַחַר *after*, אֶל *to*, בֵּין *between*, עַד *unto*, עַל *upon*, תַּחַת *under*, and יַחַד *together with*. 3. נ is sometimes inserted between the word and

A FEMININE NOUN. תּוֹרָה *torah*, a law.		A MASCULINE NOUN. דָּבָר *dabar*, a word.		
Plural.	Singular.	Plural.	Singular.	
תּוֹרֹתַי	תּוֹרָתִי	דְּבָרַי	דְּבָרִי	My.
תּוֹרֹתֶיךָ	תּוֹרָתְךָ	דְּבָרֶיךָ	דְּבָרְךָ	Thy, m.
תּוֹרֹתַיִךְ	תּוֹרָתֵךְ	דְּבָרַיִךְ	דְּבָרֵךְ	Thy, f.
תּוֹרֹתָיו	תּוֹרָתוֹ	דְּבָרָיו	דְּבָרוֹ	His.
תּוֹרֹתֶיהָ	תּוֹרָתָהּ	דְּבָרֶיהָ	דְּבָרָהּ	Her.
תּוֹרֹתֵינוּ	תּוֹרָתֵנוּ	דְּבָרֵינוּ	דְּבָרֵנוּ	Our.
תּוֹרֹתֵיכֶם	תּוֹרַתְכֶם	דִּבְרֵיכֶם	דִּבְרֵכֶם	Your, m.
תּוֹרֹתֵיכֶן	תּוֹרַתְכֶן	דִּבְרֵיכֶן	דִּבְרֵכֶן	Your, f.
תּוֹרֹתֵיהֶם	תּוֹרָתָם	דִּבְרֵיהֶם	דִּבְרָם	Their, m.
תּוֹרֹתֵיהֶן	תּוֹרָתָן	דִּבְרֵיהֶן	דִּבְרָן	Their, f.

affix, especially the affixes דִּ, דְּ, and הָ to nouns, and נִי *me*, and הוּ *him*, to verbs, which נ is sometimes lost in a dagesh. 4. אֵת *with*, changes tzere into short hirek with dagesh, as אִתִּי *with me*; before נוּ it has (ר) as אִתָּנוּ *with us*; so also עִם *with*, as עִמָּנוּ *with us*. 5. אֵין *not*, הִנֵּה *behold*, and עוֹד *hitherto*, instead of ִ have ֶנּ, and nouns that end in ה take הוּ, which are the affixes of the third person singular masculine to verbs, as אֵינֶנּוּ *not he*, עָלֶהוּ *his leaf*, from עָלֶה *a leaf*. 6. ה (the affix) has commonly, but not always, mappik, and is thereby distinguished from the local, and feminine termination.

CHAPTER VI.

Of Verbs in general.

1. EVERY perfect verb has seven *conjugations*, kal, niphal, pihel, puhal, hiphil, hophal, hithpahel.* (See the paradigm לָמַד *he learned*, for the illustration of this and each following remark.)

Kal is active. The root is generally the third singular of its preterite, as לָמַד *he learned*. But of verbs whose second radical is ו, or י, the infinitive in kal, and not the preterite, is commonly to be found in lexicons.

Niphal is the passive of kal. The characteristic is נ, as a preformant; or, in those tenses where it has another preformant, a dagesh in the first radical, instead of נ,† as נִלְמַד, הִלָּמֵד.

* The first is called kal (קַל *light*) because the verb is there simplest and least encumbered, both in form and signification. In the first grammars, פָּעַל *(he wrought)* was the paradigm of perfect verbs, and the ע not being pronounced, or only as *h*, the preterite of each conjugation would be

נִפְעַל פֻּעַל פִּעֵל הִפְעִיל הָפְעַל הִתְפַּעֵל
hithpahel, hophal, hiphil, puhal, pihel, niphal.

That paradigm was justly laid aside, as ע being a guttural, will not admit the dagesh, which is the characteristic of some conjugations; but they continued to be called by those names, which, as they contain the vowels of verbs in each conjugation, give a general notion of their form. פָּקַד *he visited*, has been commonly used since, as the paradigm; but as the initial letter פ has sometimes a dagesh lene and sometimes not, and this merely because it is one of *begad kephath*, (the dagesh not being common to all verbs in those conjugations, in which פָּקַד has it,) לָמַד *he learned*, is here substituted in its place.

† This use of dagesh resembles the change made when *in* and *luminate*

In *Pihel* and *Puhal* the signification of a verb is strengthened; thus, *to seek*, in pihel is, *to seek diligently*. Pihel is active, Puhal passive. These conjugations have dagesh* in the second radical, as לִמֵּד, אֲלַמֵּד, לָמַד, &c.

Hiphil is active, *Hophal* passive: they denote an effect upon another, (v. g. *to cause to seek, or to be sought*), in most tenses ה is a preformant, as הֶלְמִיד, הָלְמַד.

Hithpahel has commonly a reciprocal signification: מִשְׁתַּגֵּעַ *he was mad*, in hithpahel, is מִשְׁתַּגֵּעַ *he made, or feigned himself mad*. It has הִתְ† prefixed in most tenses, and always has dagesh in the second radical, as הִתְלַמֵּד, *he learned himself*.

Sometimes a word occurs which has, in part, the form of two conjugations.

It is to be remembered, there is not an uniform change in the signification of all verbs in the several conjugations, many having in one, a signification very different from and almost contrary

are made into one word, *illuminate;* the like is done in innumerable instances in all languages.

* On account of the dagesh, pihel, puhal, and hithpahel, are called *grave* conjugations, the others *light*.

† N. B. When the first radical letter is a sibilant (i. e. one of the זָסְצַשׁ) the preformant letter ת is put after the sibilant, as הִסְתּוֹבֵב for הִתְסוֹבֵב.

1. The ת thus transposed is changed into ד if the sibilant is ז, as הִזְדַּמֵּן for הִתְזַמֵּן, *he prepared himself;* and into ט if it is צ, as הִצְטַדֵּק for הִתְצַדֵּק, *he justified himself*.

2. When the first radical is ד, ט, or ת, the preformant ת is omitted, and its place supplied by dagesh, as הִטַּהֵר for הִתְטַהֵר, *he cleansed himself*.

to what they have in another; of this the lexicons give instances enough. See הָלַל, תָּאַב, &c.

2. Verbs have several moods and tenses in each conjugation. The moods have much the same signification as in other languages. One preterite expresses all the kinds of past action, and the future what is yet to be done. It also signifies the continuance of any thing, or that it is customary, possible, lawful, reasonable, or desirable, to do it. Instead of a present tense, the participle of the present is used, hence called *Benoni, between*, i. e. the past and future.* The tenses are often used promiscuously, especially in the poetic and prophetic books.

CHAPTER VII.

Of the various kinds of Verbs, with some particular Observations upon each.

VERBS whose first radical is א or י, whose second is ו or י, or the third א or ה, are called *quiescents:* such whose first radical is נ, or whose second and third are the same letter, or whose last radical is נ or ה, are called *defectives*, because such letters are dropt in some conjugation, mood,

* The participle of the preterite is called pahul, which is a technical word, this participle of the old paradigm פָּעַל being פָּעוּל *pahul.*

&c. These kinds of verbs are reckoned irregular; all the rest are regular.

Section I.—*Of regular Verbs.*

Regular Verbs are formed like לָמַד;* but לָקַח *he took*, is formed like נָגַשׁ, (sect. 4.)

Section II.—*Of Verbs whose first radical letter is* א.

1. In the first singular of every future the radical א is dropped, lest two alephs should come together; as אַבַּד for אֶאֱבַד, *I shall utterly perish.*

2. These five, אָבַד *he perished*, אָבָה *he was willing*, אָכַל *he did eat*, אָמַר *he said*, אָפָה *he baked*, form the future of kal thus,

אֱמֹר (-) תֹּאמַר תֹּאמְרִי יֹאמַר תֹּאמַר נֹאמַר תֹּאמְרוּ יֹאמְרוּ תֹּאמַרְנָה

Sometimes אָהַב *he loved*, אָחַז *he possessed*, and אָסַף *he gathered*, are formed thus: sometimes like לָמַד.

As the irregularity is small, there is no paradigm given.

Section III.—*Of Verbs whose first radical letter is* י.

The paradigm יָשַׁב *he sat*, exhibits the formation of these verbs,† except in the following cases.

1. יָכַל *he was able*, requires ו in the future of

* The points are not exactly the same in all verbs, the vowels which *in the abstracts* are put before the word, are in some verbs the alternative for the first vowel of the paradigm; those that stand after the words, for the latter.

† The grave conjugations are regular.

kal, as אוּכַל *I shall be able*, &c. and some in hiphil have ֵי instead of ִי.

2. If the last radical is ע, the infinitive of kal has two pathahs, as דַּעַת *to know*: if it is א, the two segols are contracted into tzere, as צֵאת *to go out*.

3. These four, יָדָה *he threw*, יָדַע *he knew*, יָכַח *he argued*, יָסַר *he bound or chastened*, in hithpahel change י into ו, as הִתְוַדָּה.

4. These nine, (of which six have צ for their second radical*) are formed like נָגַשׁ, (see the next section) יָנַח *he left*, יָסַר *he bound*, יָקַף *he compassed about*, יָצַב and יָצַג *he placed*, יָצַע *he spread*, יָצַק *he poured*, יָצַר *he formed*, יָצַת *he burned*.

SECTION IV.—*Of Verbs whose first radical is* נ.

These are all formed like the paradigm נָגַשׁ *he drew near*, except, 1. Those which have ו for the second radical, which are formed like קוּם, (sect. 5.) as נוּס *he fled;* 2. Those that have ח or ע for the third radical, which have two pathahs instead of two segols, in the infinitive of kal; as נַפַּחַת *to blow*, from נָפַח; and נַטַּעַת *to plant*, from נָטַע.

N. B. נָתַן *he gave*, makes the infinitive תֵּת, with an affix תִּתִּי, as תִּתִּי, *to give me*.

* They are all the verbs which begin with י and have צ for the second radical, except יָצָא *he went out*.

SECTION V.—*Of Verbs whose second radical letter is* ו *or* י.

Of these, קוּם *to arise*, is the paradigm; but,

1. Some of these in the grave conjugations double the first and third radicals, as כּוּל *to take, contain*, makes כִּלְכֵּל.

2. מוּת *to die*, in the preterite and benoni of kal makes מֵת.

3. בּוֹשׁ *to be ashamed*, in the future of kal has (ֶ) under the preformants, like יֵבֹשׁ; as אֵבוֹשׁ, &c.

4. Quiescents in י often omit the preformant ה in the imperative of hiphil, as בִּין *consider*, for הָבִין.

5. The ו or י in some verbs is not quiescent, but they are formed like לָמַד, as שָׁוַע *he cried*.

SECTION VI.—*Of Verbs whose third radical letter is* א.

The third sing. fem. sometimes ends in ת instead of ה, as מָצְאָת instead of מָצְאָה, and sometimes the א is omitted; in other respects, all these verbs are formed like מָצָא *he found*.

SECTION VII.—*Of Verbs whose third radical letter is* ה.

In general they are formed like גָּלָה *to reveal*: but,

1. Some are formed like לָמַד, i. e. neither lose nor change ה.

2. Some double the two first radicals in the grave conjugations; as שִׁעֲשַׁע, from שָׁעָה *he delighted*.

3. שָׁחָה *he bowed*, and שָׁלָה *he was quiet*, in some

tenses change ה into י, as שָׁלַוְתִּי *I was quiet*, הִשְׁתַּחֲוִוּ *they bowed themselves.*

4. Verbs that end in ה, generally lose by apocope, when they are joined in the imperative of pihel, hiphil, or hithpahel, with אַל, a particle of denying; or in any future with ו, *conversivum futuri.* (*Vide* chap. ix. No. 4.)

On this account, sometimes the preceding vowel is excluded, as וַיַּעַשׂ *he made*, for וַיַּעֲשֶׂה; sometimes it is transposed to the first radical, as וַיִּבֶן *he built*, for וַיִּבְנֶה; and sometimes the preformants have (ֵ), as וַיֵּבְךְּ *he wept*, for וַיִּבְכֶּה.

Some in hiphil have two segols, as וַיֵּפֶר *he made fruitful*, for וַיַּפְרֶה; if the first radical is a guttural, two pathahs, as וַיַּעַל *he made to ascend*, for וַיַּעֲלֶה; or if the second is a guttural, a segol and pathah, as אַל תַּמַּח *suffer not to be destroyed*, for תַּמְחֶה.

הָיָה *he was*, and חָיָה *he lived*, with ו conversive and sometimes without it, form the future of kal thus:

אֶהְיֶה תִּהְיֶה תִּהְיִי יִהְיֶה תִּהְיֶה נִהְיֶה תִּהְיוּ יִהְיוּ תִּהְיֶינָה

SECTION VIII.—*Of Verbs whose second and third radical are the same letter.*

Some of these in the grave conjugations double the two first radicals, as גִּלְגֵּל from גָּלַל *he rolled;* all the rest are formed after the paradigm סָבַב *he surrounded.*

SECTION IX.—*Of Verbs whose third radical is* נ *or* ת.

These lose the last radical in a dagesh before the afformants נ or ת, as נָתַתִּי *I gave*, for, נָתַנְתִּי;

כָּרַתִּי *I cut*, for כָּרַתְתִּי. As they are in other respects regular, no paradigm is wanted.

SECTION X.—*Of Verbs which have two defects or irregularities.*

These are formed according to two paradigms, thus, נָטָה *he stretched*, is formed like נָגַשׁ and גָּלָה.

CHAPTER VIII.

Of Affixes to Verbs.

AFFIXES to verbs signify the patient, i. e. the thing or person acted upon; except to an infinitive mood, which may signify either the agent or patient. Besides the affixes to nouns, there are some peculiar to verbs, as appears by the following table:

SINGULAR.		PLURAL.	
נִי	Me,* com.	נוּ	Us, com.
ךָ	Thee, m.	כֶם	You, m.
ךְ	Thee, f.	כֶן	You, f.
וֹ	Him,† m.	ם	Them,§ m.
ה	Her,‡ f.	ן	Them, f.

* The accusative sing. of the first pers. נִי, drops the נ in verbs *infinitive*, and becomes י.

† The third masculine sing. admits of a paragogic ה or נ in many instances, and the וֹ pronominal is changed into הוּ נּוּ, נָהוּ and הוּ, but the latter rarely happens.

‡ The feminine ה admits of נ paragogic, and is formed with kametz, as נָה.

§ The pronoun ם in poetical language is often changed into מוֹ.

In the imperative and infinitive of regular verbs in kal, the sheva and holem are interchanged, and the holem becomes kametz-hateph, as לְמוֹד with נִי makes לָמְדֵנִי.

Many other, though less frequent changes are made in verbs on account of affixes, and they are joined to different tenses by different vowels, as may be seen in the example at the end of the paradigms.

CHAPTER IX.

Of the Prefixes מִשָּׁה וְכָלֵב.

1. Mem, מ, prefixed to nouns, signifies מִן *from, out of,* as מִבַּיִת *from a house,* מִקֶּדֶם *from the east,* מִמַּעֲמַקִּים *out of the depths.* It is prefixed by hirek with dagesh, except before א, ה, ח, ע, and ר, when it has tzere, as אֲדֹנָי *the Lord,* מֵאֲדֹנָי *from the Lord.*

When מ is prefixed to a noun following an adjective, it has the comparative sense, מָתוֹק מִדְּבַשׁ *sweeter than honey.*

2. ש is the substitute for the relative אֲשֶׁר *who, which, that,* and is mostly prefixed by segol and dagesh, as שֶׁגַּם *which also,* שֶׁעָשׂוּ *which they did.*

3. ה is the Hebrew article emphatic to nouns, as הַשָּׁמַיִם *the heavens,* הַמֶּלֶךְ *the king,* and is prefixed by pathah and dagesh.

Before a participle it has the sense of אֲשֶׁר *who,*

which, that, as הַלּוֹמֵד *he that learneth*, הַהֹלְכִים *they that walk.*

Before א, ה, ח, ע, and ר, it is prefixed by kametz, as הָאִישׁ *the man*, הָרְשָׁעִים *the wicked;* unless kametz follows it, and then it is prefixed by segol, as הֶחָכָם *the wise man.*

The *interrogative* ה is prefixed by (ֶ), as הֲיֵשׁ *is it?* If the first letter of the word is a guttural with kametz, ה takes (ֶ), as הֶאָפֵס *has he failed?* If the guttural has any other vowel than (ָ), or if the first vowel is (ִ), the ה takes (ַ), as הַהֶם *they?* If any of the letters כלב are inserted after it, the interrogative ה is prefixed, like the emphatic, by (ַ) and dagesh: as בֵּן *a son*, לָבֵן *to a son*, הַלָּבֵן *to a son?*

4. ו may be translated *and, but, notwithstanding, or, even so, seeing that.*

ו is regularly prefixed by (ִ), as וְדֶרֶךְ *and a way;* if a labial (בִּוְמַף) or sheva follows, by shurek, as וּמוֹשָׁב *and a seat;* if a pause, by (ָ), as יָדֶרֶךְ, especially when it joins two words of nearly the same signification, as עָנִי וָרָשׁ *afflicted and poor.*

ו sometimes changes the preterite, as to its signification, into the future, and is called *conversivum preteriti.** ו conv. pret. is prefixed as

* On the conversive power of *Vau* the following Rules have been given.

Rule I. ו prefixed to future tenses, converts them to perfect tenses; and when prefixed to verbs in the perfect tense, it regularly converts them to the future tense.

Rule II. When ו is prefixed to a verb, which immediately follows another verb of the same tense, without a prefixed ו, and in the same sentence, the ו, in that case, is merely conjunctive.

Rule III. A prefixed ו does not affect or convert any verb in the

the conjunction, but may often be distinguished from it by its throwing the accent to the last syllable: as לָמַדְתָּ *thou hast learned*, וְלָמַדְתָּ *thou wilt learn*, or, *and thou wilt learn*.*

ו sometimes changes the future, in signification, into a preterite; it is thence called *conversivum futuri*, and is prefixed by pathah and dagesh, as יִלְמוֹד *he will learn*, וַיִּלְמוֹד *he learned*.†

5. כ or כְּמוֹ signifies *as*, *like*, *according to*, *about*, and is prefixed by sheva; כְּמוֹשֶׁל *as a ruler*, כְּמֹשֶׁה *like Moses*, כִּלְבָבִי *according to my heart*.

6. ל is rendered *to*, *unto*, *in*, *of*, *for*, &c. and is prefixed by sheva, as לְיִשְׂרָאֵל *to Israel*, לְמֶלֶךְ *to*, *of*, *for*, *the king*. If the word is a monosyllable, or if the two next syllables are of equal quantity,

imperative mood. 2. Nor any verb, or verbs, in the future tense, which follow an imperative mood in the same sentence. 3. But to perfect tenses the prefixed ו is *conversive* without hindrance from the preceding imperative mood.

Rule IV. After an *interrogation* either of the emphatical ה or of the *interrogatory* relative מִי or מָה, the prefixed ו doth not influence any verb or verbs of the *future* tense, or the *present* tense; but in *perfect* tenses, the ו is regularly conversive, and is not influenced by a preceding interrogation.

Rule V. If a future tense, put for a preterperfect tense, with ו prefixed, precedes a *preter* tense, having also a prefixed ו, the ו in the latter is merely copulative.—See three Tracts on the Syntax, &c. of the Hebrew Tongue, by G. Sharpe, Esq.

* The vau conversive is sometimes also a copulative, sometimes only conversive.

† The particle אָז *then*, before a future, has often a conversive use, as אָז יְדַבֵּר *then he spake*.

N. B. ו conversivum fut. often changes the long vowel of the last syllable into a short one, as וַיָּשֶׁב for וַיֵּשֵׁב *he made to return*, וַיָּקָם for וַיָּקוֹם *he arose*.

it is prefixed by kametz, as לָעָם *to a people*, לְבֶטַח *in hope*.

7. ב prefixed to nouns signifies *in*, *by*, *with*, *on*, *upon*, *among*, &c. as בְּבֵיתוֹ *in his house*, בָּאָרֶץ *in*, *on*, *upon*, *the earth*, בַּנָּשִׁים *among women*.

8. The letters כלב exclude the ה emphatic, and take its points, as מֹץ *chaff*, כַּמֹּץ, for כְּהַמֹּץ, *like chaff*; אִישׁ, כָּאִישׁ, for כְּהָאִישׁ, *like that man*.

9. The letters וכלב before אֱלֹהִים *God*, have (ֱ); before יְהוָה *Jehovah*, and אֲדֹנָי *Lord*, they have (ֲ); and the first letters of these words, for the most part, lose their proper vowels, as וֵאלֹהִים, וַאדֹנָי, וַיהוָה, &c.

N. B. The letters בכלם are prefixed to verbs infinitive, when they form the Hebrew *gerunds*, as בִּלְמָדִי *when I have learned*, Ps. cxix. 7. מִשְׁמֹעַ (ab audiendo) *from hearing*, &c.

CHAPTER X.

Of the Change of Vowels.

I. *The vowels are often changed when a word increases at the end.*

In this case the vowels of the ultimate and penultimate syllables are commonly exchanged for shorter. The following are general rules; the exceptions, though many, are too trifling to be mentioned.

1. (ו) *penultimate*, in every increase and regimen,

is changed into sheva, דָּבָר, דְּבָרוֹ; (ֶ) *antepenultimate* in verbs is changed in the same manner, לִמַּדְתַּנִי, לָמַדְתָּ.

(ֶ) *ultimate*, in regimen and before the grave affixes, is changed into (-), as דְּבַר יְהוָה; תּוֹרַתְכֶם from תּוֹרָה.

2. (ֵ) *penultimate*, in every increase and regimen, is contracted into (ְ), as כְּסָבִים from כֵּסַב *a circuit*.

(ֵ) *ultimate*, in every increase, is changed into (ְ), as לְמֻדִים from לוֹמֵד *learning;* in regimen into (-).*

3. ִי *penultimate*, followed by (-) or (ֶ), is sometimes changed to (ְ), but commonly into (ֲ) hateph, as being of a similar sound, as אָזְנְךָ *thy ear*, from אָזֶן.

ִי *ultimate* is always in verbs changed into (ְ), and in nouns before the grave affixes, unless a sheva follows, when it becomes kametz-hateph.

4. (-) *penultimate*, if another pathah follows, is in every increase changed into sheva, as שַׁעַר *a gate*, pl. שְׁעָרִים.

Pathah *ultimate*, in declining a noun, is changed into kametz, as שְׁעָרִים, and on account of the affixes, into sheva, as דִּבְשִׁי, דִּבְשׁ. In verbs that have ה paragogic, pathah final is changed into sheva; and in those that have an affix into kametz, as הַלְמָדָה from לָמַדְנִי, לָמַד from לָמַד.

5. Segol *penultimate*, in every increase, passes into sheva, as פֶּלֶג *a river*, פְּלָגִים.

* It is not changed in monosyllables, or after (ֶ) or (ְ).

Segol *ultimate*, in forming the dual or plural number, is changed into kametz, as פְּלָגִים; on account of an affix or a local ה, into sheva, as אַרְצִי and אַרְצָה from אֶרֶץ. (See the next rule.)

II. *Some alterations of the points are occasioned by simple or compound sheva.*

1. If two shevas should come together in the beginning, or after a complete syllable in the middle of a word, the former is changed into *pathah*, *segol*, or *hirek*. (See אַרְצִי in the last rule.)

N. B. A consonant and long vowel, or a short vowel between two consonants, the latter of which has a dagesh or sheva, make a *complete syllable*.

2. In those cases in which other letters would have a simple sheva, the gutturals take a compound one.

3. A compound sheva generally causes the preceding letter to have that vowel with which it is compounded: for instance, hateph-pathah gives the preceding a pathah; hateph-segol, gives a segol; and hateph-kametz, a kametz.

4. Sometimes a compound sheva, in this case, loses the vowel, and becomes a simple sheva.

Thus, הָגָה *he meditated*, in third sing. m. fut. kal, regularly makes יְהֹגֶה; but by rule 2d יֶהְגֶּה, by rule 3d יֶהֱגֶה, and by rule 4th יֶהְגֶּה.

5. If a simple sheva follows a compound, the compound either drops the sheva, or the vowel with which it is compounded, as מַעֲשֶׂךָ *thy work*, from מַעֲשֶׂה, and נֶהְפְּכוּ for נֶהֱפְּכוּ from נֶהֱפַךְ *he was turned*.

6. The gutturals will not allow hateph-pathah before them, but change it into pathah.

III. *The points are altered on account of the gutturals.*

As the gutturals and ר will not admit dagesh, they compensate the want of it by changing the preceding vowel into a long one: pathah into kametz, hirek or segol into tzere, and kibbutz or kametz-hateph into וּ or וֹ, as מֵהָמוֹן *from a multitude*, for מֵהֲמוֹן. This compensation is sometimes omitted.

IV. *The accents cause some alterations in the points.*

1. לָךְ, בָּךְ, &c. become לָךְ, בָּךְ, &c. on account of the pauses, *silluk*, *athna*, &c.

2. The pauses change a short vowel into a long one, or one long vowel for another of a fuller sound, as אֶתְפַּלָּל for אֶתְפַּלָּל, Ps. v. 3.

3. Sometimes the other accents do the same.

V. *Maccaph*

Commonly changes a long vowel of the former word into its correspondent short one: kametz into pathah, tzere into hirek, וֹ or וּ into kibbutz or kametz-hateph.

VI. *To improve the sound,*

A long vowel is sometimes changed into a short one, a short into a long one, and one long or short for another.

CHAPTER XI.

Of Irregularities in Syntax.

1. Nouns that signify dominion, and particularly the names of God, though plural, may be put in apposition with singular substantives; as הָאִישׁ אֲדֹנֵי הָאָרֶץ *the man, the lords* (lord) *of the land:* or they may be joined to a singular adjective; as אֲדֹנִים קָשֶׁה *a cruel lords* (lord).

2. Numerals from one to ten of the singular number, frequently take plural substantives, thus אֶלֶף אֲנָשִׁים *a thousand men;* other numerals, even when plural, take singular nouns, as עֶשְׂרִים שָׁנָה *twenty years.**

The cardinals from three to ten, which have a masculine termination, are used to feminine nouns, and the contrary; as שְׁלֹשׁ שָׁנָה *three years*, שְׁלֹשָׁה יָמִים *three days.*

3. When two substantives are in regimen, the adjective or the verb which in sense belongs to one, sometimes agrees with the other in number and gender, as קֶשֶׁת גִּבֹּרִים חִתִּים *the bow of the mighty men are broken;* קוֹל דְּמֵי אָחִיךָ צוֹעֲקִים *the voice of thy brother's bloods do cry.*

4. An adjective singular joined to a plural substantive, a verb singular to a nominative

* Most numeral adjectives may be placed before or after their substantives: but in all other cases the substantive stands before the adjective. If the adjective precedes the substantive, there is an ellipsis of the verb *to be;* as טוֹבָה חָכְמָה *good* (is) *wisdom,* i. e. wisdom is good; זֹאת מְנוּחָה *this* (is) *rest.*

plural, or a verb plural to a nominative singular, has a distributive signification, as יָשָׁר מִשְׁפָּטֶיךָ *thy judgments are right*, i. e. each of them is, *right*.

5. Sometimes a nominative feminine has a masculine verb, which is thought to express excellency; and a masculine noun, a feminine verb, to express the contrary, as עֲשִׂיתֶן תּוֹעֵבָה *ye (fem.* though spoken of men) *have done abomination*. Ezek. xxxiii. 26.

6. The pronouns are often redundant. Sometimes both the separable pronoun and the affix are used for the same person; thus, Numbers xiv. 32. פִּגְרֵיכֶם אַתֶּם *your carcasses you*, &c. Sometimes the relative and personal pronoun; thus in Psalm xvi. 3. לִקְדוֹשִׁים אֲשֶׁר בָּאָרֶץ הֵמָּה *to the saints that are in the earth, they*, &c.

CHAPTER XII.

Of Finding the Root.

An accurate acquaintance with the formation of nouns and verbs, will generally discover the root.—The chief difficulty is in regard to nouns, which are not ranged in the Lexicon in their places, according to the alphabet, as Latin and Greek nouns commonly are, but under their several roots.

The following remarks may be useful.

1. If when the prefixes, affixes, heemantic, and

paragogic letters, signs of the gender, number, &c. are rejected, three letters remain, they commonly contain the root.

2. If only two letters remain, the root is some kind of defective verb, and may be found by prefixing י or נ, inserting ו or י, doubling the last letter, or adding ה to the end.

In many cases it is not easy to see which of these methods is to be taken; and till a person has some good acquaintance with the language, he may be forced to try several of them; yet the following observations will in many cases assist him.

If a noun begins with a heemantic letter, and the first radical has a dagesh, its root commonly begins with נ, as מִטָּה *a bed*, from נָטָה; sometimes with י, (because some of these are like the others. See Chap. vii. sect. 3. No. 4.) as מַצֵּבָה *a statue*, from יָצַב.

The roots of most of the nouns which begin with מו or תו begin with י, as תּוֹרָה *a law*, from יָרָה, and מוֹשָׁב *a seat*, from יָשַׁב.

Many nouns which have a long vowel under the first radical letter, spring from verbs whose second radical is ו or י, or whose third is ה, especially if the long vowel continues though some addition is made to the word, as קָם, קָמָה, from קוּם. But nouns which have a short vowel under the first radical, or upon having any addition at the end, admit dagesh in the second radical, commonly have for their root a verb which doubles the second radical; as מַסַּב *a circuit*, from סָבַב;

מִלָּה *a word*, from כָּלַל. But אַף *anger*, (אַפַּי &c.) comes from אָנַף, not אָפַף.

Nouns which end in י or ו, are commonly derived from verbs that end in ה, as חָזוֹן *a vision*, from חָזָה; פְּרִי *fruit*, from פָּרָה.*

3. Sometimes only one radical letter remains; the root of such will commonly be found by putting נ to the beginning, and ה to the end, as מַטֶּךָ *thy rod*, from נָטָה.

Explanation of the following Tables.

Table I. exhibits the radical and heemantic forms of Nouns, with the various application of the heemantic letters to the root, according to the analogy of the language. (See Chapters iii. and xii. of the Grammar.) All nouns derived from perfect roots are reducible to one or more of the forms of ספר, ex. gr. מלך מלוכה מלכה ממלכה, where, by changing the radicals, מלך becomes ספר; hence, מספרה ספורה ספרה מספרה, &c. as in the Table. The seven letters האמנתיו called *heemantiv*, produce these seven orders of nouns. Those of imperfect derivation, or such as drop an initial, medial, or final radical, are represented in the lower part of the Table.

* N. B. When words of this form admit affixes, they are commonly changed thus, פִּרְיוֹ *his fruit*.

Tables II. and III. shew the Cases of Nouns at large, with or without the pronominal affixes, and are now first arranged in order and manner similar to the conjugations of the verbs. (See Chap. ix. of the Grammar.)

Tables IV. V. and VI. delineate the Cases, &c. of the Pronouns and some Particles, after the same method as in Tables II. and III. and sufficiently explain themselves.

N. B. 1. It may be a very profitable exercise for the learner, frequently to read over and translate into English or Latin the columns in the following Tables and Paradigms, and an exchange of the Noun or Verb will afford agreeable variety in the exercise.

2. In parsing a Verb, first consider what conjugation, tense, and person it is, and what kind of verb; form the proper paradigm into that conjugation, tense, and person, as above; then change the radicals of the paradigm into those of the Verb in question. For instance, אֶתְהַלֵּךְ is first sing. of fut. hithpahel, from הָלַךְ *he walked*, like לָמַד, which form thus,

אֶלְמוֹד אֶלְמֹד אֲלַמֵּד אֶלְמַד אַלְמִיד אֶלְמַד אֶתְלַמֵּד

Then, changing the radicals, it becomes אֶתְהַלֵּךְ the word sought for.

TABLE I.—*Forms of Hebrew Nouns.*

VII.	VI.	V.	IV.	III.	II.	I.	Radical.
תִּסְפָּר	מִסְפָּר	אַסְפָּר	סִפְרִי	סִפֶּרֶת	סִפְרָה	סֶפֶר	סָפָר
תִּסְפָּרָה	מִסְפָּרָה	אַסְפָּרָה	סִפְרִיָּה	סוֹפֶרֶת	סוֹפָרָה	סוֹפֵר	סֹפֵר
תִּסְפֶּרֶת	מִסְפֶּרֶת	אַסְפֶּרֶת	סִפְרִית	סְפוֹרֶת	סְפוֹרָה	סְפוֹר	סְפֹר
תִּסְפּוֹר	מִסְפּוֹר	אַסְפּוֹר	סִפְרוּת	סוּפֶּרֶת	סוּפָּרָה	סוּפָר	סֻפָּר
תִּסְפּוֹרָה	מִסְפּוֹרָה	אַסְפּוֹרָה	סִפְרָן	סְפוּרֶת	סְפוּרָה	סָפוּר	סָפֻר
תִּסְפּוֹרֶת	מִסְפּוֹרֶת	אַסְפּוֹרֶת	סִפְרוֹן	סְפִירֶת	סְפִירָה	סַפִּיר	סַפִּר
תַּסְפִּיר	מַסְפִּיר	אַסְפִּיר	סִפְרוֹנָה	סִיפּוֹרֶת	סִיפּוֹרָה	סִיפּוֹר	סִפֹּר
תֶּסֶף	מָסָף	אַסְפֶּה	נָסָף	יָסָף	סֶפֶת	סָפָה	סָף
תִּסְפָּה	מִסְפֶּה	אִסְפֶּה	נַסְפֶּה	יִסְפָּה	סוֹפֶת	סוֹפָה	סוֹף
תַּסְפֶּת	מַסְפֶּת	אַסְפֶּת	נֹסֶפֶת	יִסְפֶּת	סוּפֶת	סוּפָה	סוּף
תּוֹסָף	מוֹסָף	אוֹסָף	נוֹסָף	יוֹסָף	סִיפֶת	סִיפָה	סִיף
תּוֹסָפָה	מוֹסָפָה	אוֹסָפָה	נוֹסָפָה	יוֹסָפָה	סְפִית	סְפִיָּה	סְפִי
תּוֹסֶפֶת	מוֹסֶפֶת	אוֹסֶפֶת	נֹסֶפֶת	יוֹסֶפֶת	סָפוּת	סְפוֹנָה	סָפוּן

TABLE II.—*Cases of Nouns.*

MASCULINE SINGULAR.

Case.	Kal.	Beth.	Caph.	Lamed.	Mem.
A book, absolute.	סֵפֶר	בְּסֵפֶר	כְּסֵפֶר	לְסֵפֶר	מִסֵּפֶר
Book of, regimen.	סֵפֶר	בְּסֵפֶר	כְּסֵפֶר	לְסֵפֶר	מִסֵּפֶר
My book, com.	סִפְרִי	בְּסִפְרִי	כְּסִפְרִי	לְסִפְרִי	מִסִּפְרִי
Thy book, mas.	סִפְרְךָ	בְּסִפְרְךָ	כְּסִפְרְךָ	לְסִפְרְךָ	מִסִּפְרְךָ
Thy book, fem.	סִפְרֵךְ	בְּסִפְרֵךְ	כְּסִפְרֵךְ	לְסִפְרֵךְ	מִסִּפְרֵךְ
His book.	סִפְרוֹ	בְּסִפְרוֹ	כְּסִפְרוֹ	לְסִפְרוֹ	מִסִּפְרוֹ
Her book.	סִפְרָהּ	בְּסִפְרָהּ	כְּסִפְרָהּ	לְסִפְרָהּ	מִסִּפְרָהּ
Our book, com.	סִפְרֵנוּ	בְּסִפְרֵנוּ	כְּסִפְרֵנוּ	לְסִפְרֵנוּ	מִסִּפְרֵנוּ
Your book, mas.	סִפְרְכֶם	בְּסִפְרְכֶם	כְּסִפְרְכֶם	לְסִפְרְכֶם	מִסִּפְרְכֶם
Your book, fem.	סִפְרְכֶן	בְּסִפְרְכֶן	כְּסִפְרְכֶן	לְסִפְרְכֶן	מִסִּפְרְכֶן
Their book, mas.	סִפְרָם	בְּסִפְרָם	כְּסִפְרָם	לְסִפְרָם	מִסִּפְרָם
Their book, fem.	סִפְרָן	בְּסִפְרָן	כְּסִפְרָן	לְסִפְרָן	מִסִּפְרָן
The book, emph.	הַסֵּפֶר	בְּהַסֵּפֶר	כְּהַסֵּפֶר	לְהַסֵּפֶר	מֵהַסֵּפֶר
The book, relat.	שֶׁהַסֵּפֶר	שֶׁבַּסֵּפֶר	שֶׁכַּסֵּפֶר	שֶׁלַּסֵּפֶר	שֶׁמִּסֵּפֶר

MASCULINE PLURAL.

Books, absolute.	סְפָרִים	בִּסְפָרִים	כִּסְפָרִים	לִסְפָרִים	מִסְפָרִים
Books of, regimen.	סִפְרֵי	בִּסְפְרֵי	כִּסְפְרֵי	לִסְפְרֵי	מִסְפְרֵי
My books, com.	סְפָרַי	בִּסְפָרַי	כִּסְפָרַי	לִסְפָרַי	מִסְפָרַי
Thy books, mas.	סִפְרֶיךָ	בִּסְפְרֶיךָ	כִּסְפְרֶיךָ	לִסְפְרֶיךָ	מִסְפְרֶיךָ
Thy books, fem.	סִפְרַיִךְ	בִּסְפְרַיִךְ	כִּסְפְרַיִךְ	לִסְפְרַיִךְ	מִסְפְרַיִךְ
His books.	סְפָרָיו	בִּסְפָרָיו	כִּסְפָרָיו	לִסְפָרָיו	מִסְפָרָיו
Her books.	סִפְרֶיהָ	בִּסְפְרֶיהָ	כִּסְפְרֶיהָ	לִסְפְרֶיהָ	מִסְפְרֶיהָ
Our books, com.	סִפְרֵינוּ	בִּסְפְרֵינוּ	כִּסְפְרֵינוּ	לִסְפְרֵינוּ	מִסְפְרֵינוּ
Your books, mas.	סִפְרֵיכֶם	בִּסְפְרֵיכֶם	כִּסְפְרֵיכֶם	לִסְפְרֵיכֶם	מִסְפְרֵיכֶם
Your books, fem.	סִפְרֵיכֶן	בִּסְפְרֵיכֶן	כִּסְפְרֵיכֶן	לִסְפְרֵיכֶן	מִסְפְרֵיכֶן
Their books, mas.	סִפְרֵיהֶם	בִּסְפְרֵיהֶם	כִּסְפְרֵיהֶם	לִסְפְרֵיהֶם	מִסְפְרֵיהֶם
Their books, fem.	סִפְרֵיהֶן	בִּסְפְרֵיהֶן	כִּסְפְרֵיהֶן	לִסְפְרֵיהֶן	מִסְפְרֵיהֶן
The books, emph.	הַסְּפָרִים	בַּהַסְּפָרִים	כַּהַסְּפָרִים	לַהַסְּפָרִים	מֵהַסְּפָרִים
The books, relat.	שֶׁהַסְּפָרִים	שֶׁבַּסְּפָרִים	שֶׁכַּסְּפָרִים	שֶׁלַּסְּפָרִים	שֶׁמִּסְּפָרִים

TABLE III.—*Cases of Nouns.*

FEMININE SINGULAR.

Mem.	Lamed.	Caph.	Beth.	Kal.	Case.
מִתּוֹרָה	לְתוֹרָה	כְּתוֹרָה	בְּתוֹרָה	תּוֹרָה	A law, absolute.
מִתּוֹרַת	לְתוֹרַת	כְּתוֹרַת	בְּתוֹרַת	תּוֹרַת	Law of, regimen.
מִתּוֹרָתִי	לְתוֹרָתִי	כְּתוֹרָתִי	בְּתוֹרָתִי	תּוֹרָתִי	My law, com.
מִתּוֹרָתְךָ	לְתוֹרָתְךָ	כְּתוֹרָתְךָ	בְּתוֹרָתְךָ	תּוֹרָתְךָ	Thy law, mas.
מִתּוֹרָתֵךְ	לְתוֹרָתֵךְ	כְּתוֹרָתֵךְ	בְּתוֹרָתֵךְ	תּוֹרָתֵךְ	Thy law, fem.
מִתּוֹרָתוֹ	לְתוֹרָתוֹ	כְּתוֹרָתוֹ	בְּתוֹרָתוֹ	תּוֹרָתוֹ	His law.
מִתּוֹרָתָהּ	לְתוֹרָתָהּ	כְּתוֹרָתָהּ	בְּתוֹרָתָהּ	תּוֹרָתָהּ	Her law.
מִתּוֹרָתֵנוּ	לְתוֹרָתֵנוּ	כְּתוֹרָתֵנוּ	בְּתוֹרָתֵנוּ	תּוֹרָתֵנוּ	Our law, com.
מִתּוֹרַתְכֶם	לְתוֹרַתְכֶם	כְּתוֹרַתְכֶם	בְּתוֹרַתְכֶם	תּוֹרַתְכֶם	Your law, mas.
מִתּוֹרַתְכֶן	לְתוֹרַתְכֶן	כְּתוֹרַתְכֶן	בְּתוֹרַתְכֶן	תּוֹרַתְכֶן	Your law, fem.
מִתּוֹרָתָם	לְתוֹרָתָם	כְּתוֹרָתָם	בְּתוֹרָתָם	תּוֹרָתָם	Their law, mas.
מִתּוֹרָתָן	לְתוֹרָתָן	כְּתוֹרָתָן	בְּתוֹרָתָן	תּוֹרָתָן	Their law, fem.
מֵהַתּוֹרָה	לְהַתּוֹרָה	כְּהַתּוֹרָה	בְּהַתּוֹרָה	הַתּוֹרָה	The law, emph.
שֶׁמִּתּוֹרָה	שֶׁלַּתּוֹרָה	שֶׁכַּתּוֹרָה	שֶׁבַּתּוֹרָה	שֶׁהַתּוֹרָה	The law, relat.

FEMININE PLURAL.

מִתּוֹרוֹת מִתּוֹרוֹת	לְתוֹרוֹת לְתוֹרוֹת	כְּתוֹרוֹת כְּתוֹרוֹת	בְּתוֹרוֹת בְּתוֹרוֹת	תּוֹרוֹת תּוֹרוֹת	Laws, absolute. Laws of, regimen.
מִתּוֹרוֹתַי	לְתוֹרוֹתַי	כְּתוֹרוֹתַי	בְּתוֹרוֹתַי	תּוֹרוֹתַי	My laws, com.
מִתּוֹרוֹתֶיךָ	לְתוֹרוֹתֶיךָ	כְּתוֹרוֹתֶיךָ	בְּתוֹרוֹתֶיךָ	תּוֹרוֹתֶיךָ	Thy laws, mas.
מִתּוֹרוֹתַיִךְ	לְתוֹרוֹתַיִךְ	כְּתוֹרוֹתַיִךְ	בְּתוֹרוֹתַיִךְ	תּוֹרוֹתַיִךְ	Thy laws, fem.
מִתּוֹרוֹתָיו	לְתוֹרוֹתָיו	כְּתוֹרוֹתָיו	בְּתוֹרוֹתָיו	תּוֹרוֹתָיו	His laws.
מִתּוֹרוֹתֶיהָ	לְתוֹרוֹתֶיהָ	כְּתוֹרוֹתֶיהָ	בְּתוֹרוֹתֶיהָ	תּוֹרוֹתֶיהָ	Her laws.
מִתּוֹרוֹתֵינוּ	לְתוֹרוֹתֵינוּ	כְּתוֹרוֹתֵינוּ	בְּתוֹרוֹתֵינוּ	תּוֹרוֹתֵינוּ	Our laws, com.
מִתּוֹרוֹתֵיכֶם	לְתוֹרוֹתֵיכֶם	כְּתוֹרוֹתֵיכֶם	בְּתוֹרוֹתֵיכֶם	תּוֹרוֹתֵיכֶם	Your laws, mas.
מִתּוֹרוֹתֵיכֶן	לְתוֹרוֹתֵיכֶן	כְּתוֹרוֹתֵיכֶן	בְּתוֹרוֹתֵיכֶן	תּוֹרוֹתֵיכֶן	Your laws, fem.
מִתּוֹרוֹתֵיהֶם	לְתוֹרוֹתֵיהֶם	כְּתוֹרוֹתֵיהֶם	בְּתוֹרוֹתֵיהֶם	תּוֹרוֹתֵיהֶם	Their laws, mas.
מִתּוֹרוֹתֵיהֶן	לְתוֹרוֹתֵיהֶן	כְּתוֹרוֹתֵיהֶן	בְּתוֹרוֹתֵיהֶן	תּוֹרוֹתֵיהֶן	Their laws, fem.
מֵהַתּוֹרוֹת שֶׁמִּתּוֹרוֹת	לְהַתּוֹרוֹת שֶׁלְּתוֹרוֹת	כַּהַתּוֹרוֹת שֶׁכְּתוֹרוֹת	בַּהַתּוֹרוֹת שֶׁבְּתוֹרוֹת	הַתּוֹרוֹת שֶׁהַתּוֹרוֹת	The laws, empl. The laws, relat.

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TABLE IV.—*Pronouns, with their Cases and Prepositions.*

Shin.	Mem.	Lamed.	Caph.	Beth.	Forms in Kal.			Case.
שֶׁל	כֵּן	לְמוֹ	כְּמוֹ	בְּמוֹ	אֵת	אֵת	אֵת	PRONOUN.
שֶׁלִּי	מִמֶּנִּי	לִי	כָּמוֹנִי	בִּי	אִתִּי	אִתִּי	אוֹתִי	Me, com.
שֶׁלְּךָ	מִמְּךָ	לְךָ	כָּמוֹךָ	בְּךָ	אִתְּךָ	אִתְּךָ	אוֹתְךָ	Thee, mas.
שֶׁלָּךְ	מִמָּךְ	לָךְ	כָּמוֹךְ	בָּךְ	אִתָּךְ	אִתָּךְ	אוֹתָךְ	Thee, fem.
שֶׁלּוֹ	מִמֶּנּוּ	לוֹ	כָּמוֹהוּ	בּוֹ	אִתּוֹ	אִתּוֹ	אוֹתוֹ	Him.
שֶׁלָּהּ	מִמֶּנָּהּ	לָהּ	כָּמוֹהָ	בָּהּ	אִתָּהּ	אִתָּהּ	אוֹתָהּ	Her.
שֶׁלָּנוּ	מִמֶּנּוּ	לָנוּ	כָּמוֹנוּ	בָּנוּ	אִתָּנוּ	אִתָּנוּ	אוֹתָנוּ	Us, com.
שֶׁלָּכֶם	מִמָּכֶם	לָכֶם	כְּמוֹכֶם	בָּכֶם	אִתְּכֶם	אִתְּכֶם	אוֹתְכֶם	You, mas.
שֶׁלָּכֶן	מִמָּכֶן	לָכֶן	כְּמוֹכֶן	בָּכֶן	אִתְּכֶן	אִתְּכֶן	אוֹתְכֶן	You, fem.
שֶׁלָּהֶם	מֵהֶם	לָהֶם	כְּמוֹהֶם	בָּהֶם	אִתָּם	אִתָּם	אוֹתָם	Them, mas.
שֶׁלָּהֶן	מֵהֶן	לָהֶן	כְּמוֹהֶן	בָּהֶן	אִתָּן	אִתָּן	אוֹתָן	Them, fem.

TABLE V.—*Pronouns Demonstrative, Interrogative, and Relative.*

Shin.	Mem.	Lamed.	Caph.	Beth.	He.	Kal.	Cases.
שֶׁזֶּה	מִזֶּה	לָזֶה	כָּזֶה	בָּזֶה	הַזֶּה	זֶה	This, mas.
שֶׁזֹּאת	מִזֹּאת	לָזֹאת	כָּזֹאת	בָּזֹאת	הַזֹּאת	זֹאת	This, fem.
שֶׁהוּא					הַהוּא	הוּא	That, mas.
שֶׁהִיא					הַהִיא	הִיא	That, fem.
	מֵאֵלֶּה	לָאֵלֶּה	כָּאֵלֶּה	בָּאֵלֶּה	הָאֵלֶּה	אֵלֶּה	These, com.
	מֵאֵלֶּה	לָאֵלֶּה	כָּאֵלֶּה	בָּאֵלֶּה	הָאֵלֶּה	אֵלֶּה	These, com.
שֶׁהֵם	מֵהֵמָּה	לָהֵמָּה	כָּהֵם	בָּהֵמָּה	הָהֵם	הֵם	Those, mas.
שֶׁהֵן	מֵהֵנָּה	לָהֵנָּה	כָּהֵן	בָּהֵנָּה	הָהֵן	הֵן	Those, fem.
שֶׁלָּמָּה	מִמָּה	לָמָּה	כְּמָה	בַּמָּה		מָה	What?
שֶׁלָּמָּה	מִמָּה	לָמָּה	כְּמָה	בַּמָּה		מַה	What.
שֶׁלָּמָּה	מִמָּה	לָמָּה	כְּמָה	בְּמָה		מָה	What.
	מִמִּי	לְמִי	כְּמִי	בְּמִי		מִי	Who? whom?
	מֵאֲשֶׁר	לַאֲשֶׁר	כַּאֲשֶׁר	בַּאֲשֶׁר		אֲשֶׁר	Which, that.

TABLE VI.—*Example of Declined Particles.*

	Unto.	With.	Between.	Upon.	With.	Before.	After.
	אֶל	אֵת	בֵּין	עַל	עִם	לִפְנֵי	אַחֲרֵי
Me.	אֵלַי	אִתִּי	בֵּינִי	עָלַי	עִמִּי	לְפָנַי	אַחֲרַי
Thee, mas.	אֵלֶיךָ	אִתְּךָ	בֵּינְךָ	עָלֶיךָ	עִמְּךָ	לְפָנֶיךָ	אַחֲרֶיךָ
Thee, fem.	אֵלַיִךְ	אִתָּךְ	בֵּינֵךְ	עָלַיִךְ	עִמָּךְ	לְפָנַיִךְ	אַחֲרַיִךְ
Him.	אֵלָיו	אִתּוֹ	בֵּינוֹ	עָלָיו	עִמּוֹ	לְפָנָיו	אַחֲרָיו
Her.	אֵלֶיהָ	אִתָּהּ	בֵּינָהּ	עָלֶיהָ	עִמָּהּ	לְפָנֶיהָ	אַחֲרֶיהָ
Us.	אֵלֵינוּ	אִתָּנוּ	בֵּינֵינוּ	עָלֵינוּ	עִמָּנוּ	לְפָנֵינוּ	אַחֲרֵינוּ
You, mas.	אֲלֵיכֶם	אִתְּכֶם	בֵּינֵיכֶם	עֲלֵיכֶם	עִמָּכֶם	לִפְנֵיכֶם	אַחֲרֵיכֶם
You, fem.	אֲלֵיכֶן	אִתְּכֶן	בֵּינֵיכֶן	עֲלֵיכֶן	עִמָּכֶן	לִפְנֵיכֶן	אַחֲרֵיכֶן
Them, mas.	אֲלֵיהֶם	אִתָּם	בֵּינֵיהֶם	עֲלֵיהֶם	עִמָּם	לִפְנֵיהֶם	אַחֲרֵיהֶם
Them, fem.	אֲלֵיהֶן	אִתָּן	בֵּינֵיהֶן	עֲלֵיהֶן	עִמָּן	לִפְנֵיהֶן	אַחֲרֵיהֶן

TABLE VII.—*Of the Hebrew Numbers.*

ORDINAL.			CARDINAL.			
Feminine.	Masculine.		Constructive.	Feminine.	Masculine.	
רִאשׁוֹנָה	רִאשׁוֹן	First.	אַחַד אַחַת	אַחַת	אֶחָד	One.
שֵׁנִית	שֵׁנִי	Second.	שְׁנֵי שְׁתֵּי	שְׁתַּיִם	שְׁנַיִם	Two.
שְׁלִישִׁית	שְׁלִישִׁי	Third.	שְׁלֹשֶׁת שְׁלֹשׁ	שָׁלֹשׁ	שְׁלֹשָׁה	Three.
רְבִיעִית	רְבִיעִי	Fourth.	אַרְבַּעַת	אַרְבַּע	אַרְבָּעָה	Four.
חֲמִישִׁית	חֲמִישִׁי	Fifth.	חֲמֵשֶׁת חֲמֵשׁ	חָמֵשׁ	חֲמִשָּׁה	Five.
שִׁשִּׁית	שִׁשִּׁי	Sixth.	שֵׁשֶׁת	שֵׁשׁ	שִׁשָּׁה	Six.
שְׁבִיעִית	שְׁבִיעִי	Seventh.	שִׁבְעַת שִׁבַּע	שֶׁבַע	שִׁבְעָה	Seven.
שְׁמִינִית	שְׁמִינִי	Eighth.	שְׁמֹנַת	שְׁמֹנֶה	שְׁמֹנָה	Eight.
תְּשִׁיעִית	תְּשִׁיעִי	Ninth.	תִּשְׁעַת	תֵּשַׁע	תִּשְׁעָה	Nine.
עֲשִׂירִית	עֲשִׂירִי	Tenth.	עֶשֶׂרֶת	עֶשֶׂר	עֲשָׂרָה	Ten.

TABLE VIII.—*Hebrew Numerals*—continued.

Feminine.		Masculine.			Common.	
אַחַת	עֶשְׂרֵה	אַחַד	עָשָׂר	Eleven.	עֶשֶׂר	Ten.
שְׁתֵּים	עֶשְׂרֵה	שְׁנֵים	עָשָׂר	Twelve.	עֶשְׂרִים	Twenty.
שְׁלֹשׁ	עֶשְׂרֵה	שְׁלֹשָׁה	עָשָׂר	Thirteen.	שְׁלֹשִׁים	Thirty.
אַרְבַּע	עֶשְׂרֵה	אַרְבָּעָה	עָשָׂר	Fourteen.	אַרְבָּעִים	Forty.
חֲמֵשׁ	עֶשְׂרֵה	חֲמִשָּׁה	עָשָׂר	Fifteen.	חֲמִשִּׁים	Fifty.
שֵׁשׁ	עֶשְׂרֵה	שִׁשָּׁה	עָשָׂר	Sixteen.	שִׁשִּׁים	Sixty.
שְׁבַע	עֶשְׂרֵה	שִׁבְעָה	עָשָׂר	Seventeen.	שִׁבְעִים	Seventy.
שְׁמֹנֶה	עֶשְׂרֵה	שְׁמֹנָה	עָשָׂר	Eighteen.	שְׁמֹנִים	Eighty.
תְּשַׁע	עֶשְׂרֵה	תִּשְׁעָה	עָשָׂר	Nineteen.	תִּשְׁעִים	Ninety.
אַחַת	וְעֶשְׂרִים	אַחַד	וְעֶשְׂרִים	Twenty-one.	מֵאָה	Hundred.
שְׁתַּים	וְעֶשְׂרִים	שְׁנַים	וְעֶשְׂרִים	Twenty-two.	אֶלֶף	Thousand.
שָׁלֹשׁ	וְעֶשְׂרִים	שְׁלֹשָׁה	וְעֶשְׂרִים	Twenty-three.	אַלְפַּיִם	Two thousand.

Paradigm of the Substantive Verb הָיָה *to be.*

Mem.	Lamed.	Caph.	Beth.	Infinitive.	Verb היה *to be.*		
מִהְיוֹת	לִהְיוֹת	כִּהְיוֹת	בִּהְיוֹת	הֱיוֹת	FUT.	PRÆT.	PRONOUN.
מִהְיוֹתִי	לִהְיוֹתִי	כִּהְיוֹתִי	בִּהְיוֹתִי	הֱיוֹתִי	אֶהְיֶה	הָיִיתִי	I. אֲנִי
מִהְיוֹתְךָ	לִהְיוֹתְךָ	כִּהְיוֹתְךָ	בִּהְיוֹתְךָ	הֱיוֹתְךָ	תִּהְיֶה	הָיִיתָ	Thou. אַתָּה
מִהְיוֹתֵךְ	לִהְיוֹתֵךְ	כִּהְיוֹתֵךְ	בִּהְיוֹתֵךְ	הֱיוֹתֵךְ	תִּהְיִי	הָיִית	Thou. אַתְּ
מִהְיוֹתוֹ	לִהְיוֹתוֹ	כִּהְיוֹתוֹ	בִּהְיוֹתוֹ	הֱיוֹתוֹ	יִהְיֶה	הָיָה	He. הוּא
מִהְיוֹתָהּ	לִהְיוֹתָהּ	כִּהְיוֹתָהּ	בִּהְיוֹתָהּ	הֱיוֹתָהּ	תִּהְיֶה	הָיְתָה	She. הִיא
מִהְיוֹתֵנוּ	לִהְיוֹתֵנוּ	כִּהְיוֹתֵנוּ	בִּהְיוֹתֵנוּ	הֱיוֹתֵנוּ	נִהְיֶה	הָיִינוּ	We. אֲנַחְנוּ
מִהְיוֹתְכֶם	לִהְיוֹתְכֶם	כִּהְיוֹתְכֶם	בִּהְיוֹתְכֶם	הֱיוֹתְכֶם	תִּהְיוּ	הֱיִיתֶם	You. אַתֶּם
מִהְיוֹתְכֶן	לִהְיוֹתְכֶן	כִּהְיוֹתְכֶן	בִּהְיוֹתְכֶן	הֱיוֹתְכֶן	תִּהְיֶינָה	הֱיִיתֶן	You. אַתֶּן
מִהְיוֹתָם	לִהְיוֹתָם	כִּהְיוֹתָם	בִּהְיוֹתָם	הֱיוֹתָם	יִהְיוּ	הָיוּ	They. הֵם
מִהְיוֹתָן	לִהְיוֹתָן	כִּהְיוֹתָן	בִּהְיוֹתָן	הֱיוֹתָן	תִּהְיֶינָה	הָיוּ	They. הֵן

Paradigm of Perfect Verbs. לָמַד *he learned.*

	Hithpahel.	Hophal.	Hiphil.	Puhal.	Pihel.	Niphal.	Kal.		
Paragogic Letters.	הִתְלַמֵּד (-)	(ו) הָלְמַד	הִלְמִיד (··)	(ד) לֻמַּד	לִמֵּד (-)	נִלְמַד (··)	לָמַד (··)	Preterite.	*Abstract.*
	הִתְלַמֵּד (-)		הַלְמֵד (י)		לַמֵּד (-)	הִלָּמֵד (-)	לְמוֹד (-) (··)	Imperative.	
	אֶתְלַמֵּד (-)	אָלְמַד	אַלְמִיד (··)	אֲלֻמָּד	אֲלַמֵּד (-)	אֶלָּמֵד (-)	אֶלְמוֹד (-) (··)	Future.	
	הִתְלַמֵּד (-)	הָלְמַד	הַלְמִיד (··)	לֻמַּד	לַמֵּד	הִלָּמֵד (-)	(ד) לְמוֹד (-)	Infinitive.	
	מִתְלַמֵּד		מַלְמִיד (··)		מְלַמֵּד		(ד) לוֹמֵד	Benoni.	
		(ו) מָלְמָד		מְלֻמָּד		נִלְמָד	לָמוּד	Pahul.	
ה	הִתְלַמֵּד	הָלְמַד	הִלְמִיד	לֻמַּד	לִמֵּד	נִלְמַד	לָמַד	He.	*Preterite.*
	הִתְלַמְּדָה	הָלְמְדָה	הִלְמִידָה	לֻמְּדָה	לִמְּדָה	נִלְמְדָה	לָמְדָה	She.	
	הִתְלַמַּדְתָּ	הָלְמַדְתָּ	הִלְמַדְתָּ	לֻמַּדְתָּ	לִמַּדְתָּ	נִלְמַדְתָּ	לָמַדְתָּ	Thou, mas.	
	הִתְלַמַּדְתְּ	הָלְמַדְתְּ	הִלְמַדְתְּ	לֻמַּדְתְּ	לִמַּדְתְּ	נִלְמַדְתְּ	לָמַדְתְּ	Thou, fem.	
	הִתְלַמַּדְתִּי	הָלְמַדְתִּי	הִלְמַדְתִּי	לֻמַּדְתִּי	לִמַּדְתִּי	נִלְמַדְתִּי	לָמַדְתִּי	I.	
	הִתְלַמְּדוּ	הָלְמְדוּ	הִלְמִידוּ	לֻמְּדוּ	לִמְּדוּ	נִלְמְדוּ	לָמְדוּ	They.	
	הִתְלַמַּדְתֶּם	הָלְמַדְתֶּם	הִלְמַדְתֶּם	לֻמַּדְתֶּם	לִמַּדְתֶּם	נִלְמַדְתֶּם	לְמַדְתֶּם	You, mas.	
	הִתְלַמַּדְתֶּן	הָלְמַדְתֶּן	הִלְמַדְתֶּן	לֻמַּדְתֶּן	לִמַּדְתֶּן	נִלְמַדְתֶּן	לְמַדְתֶּן	You, fem.	
	הִתְלַמַּדְנוּ	הָלְמַדְנוּ	הִלְמַדְנוּ	לֻמַּדְנוּ	לִמַּדְנוּ	נִלְמַדְנוּ	לָמַדְנוּ	We.	
ה	הִתְלַמֵּד		הַלְמֵד		לַמֵּד	הִלָּמֵד	לְמוֹד	Thou, mas.	*Imperati*
ז	הִתְלַמְּדִי		הַלְמִידִי		לַמְּדִי	הִלָּמְדִי	לִמְדִי	Thou, fem.	
	הִתְלַמְּדוּ		הַלְמִידוּ		לַמְּדוּ	הִלָּמְדוּ	לִמְדוּ	You, mas.	

	Future.								*Benoni.*	*Pahul.*
א	אֶלְמַד	אֶלְמַד	אֶלְמַד	אֶלְמַד	אֶלְמַד	אֶלְמַד	אֶלְמַד	אֶלְמַד		
ת	תִּלְמַד	תִּלְמַד	תִּלְמַד	תִּלְמַד	תִּלְמַד	תִּלְמַד	תִּלְמַד	תִּלְמַד		
ת	תִּלְמְדִי	תִּלְמְדִי	תִּלְמְדִי	תִּלְמְדִי	תִּלְמְדִי	תִּלְמְדִי	תִּלְמְדִי	תִּתְלַמְּדִי		
י	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד	יִתְלַמְּדִי		
ת	תִּלְמַד	תִּלְמַד	תִּלְמַד	תִּלְמַד	תִּלְמַד	תִּלְמַד	תִּלְמַד	תִּתְלַמְּדִי		
ת	תִּלְמְדִי	תִּלְמְדִי	תִּלְמְדִי	תִּלְמְדִי	תִּלְמְדִי	תִּלְמְדִי	תִּלְמְדִי	תִּתְלַמְּדִי		
נ	נִלְמַד	נִלְמַד	נִלְמַד	נִלְמַד	נִלְמַד	נִלְמַד	נִלְמַד	נִתְלַמְּדִי		
ת	תִּלְמְדוּ	תִּלְמְדוּ	תִּלְמְדוּ	תִּלְמְדוּ	תִּלְמְדוּ	תִּלְמְדוּ	תִּלְמְדוּ	תִּתְלַמְּדוּ		
י	יִלְמְדוּ	יִלְמְדוּ	יִלְמְדוּ	יִלְמְדוּ	יִלְמְדוּ	יִלְמְדוּ	יִלְמְדוּ	יִתְלַמְּדוּ		
ת	תִּלְמַדְנָה	תִּלְמַדְנָה	תִּלְמַדְנָה	תִּלְמַדְנָה	תִּלְמַדְנָה	תִּלְמַדְנָה	תִּלְמַדְנָה	תִּתְלַמְּדִי		
ת, י	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד	יִתְלַמְּדִי		

Paradigm of Verbs whose first Radical is י. יָשַׁב *he sat.*

		Kal.	Niphal.	Pihel.	Puhal.	Hiphil.	Hophal.	Hithpahel.
Abstract.	Preterite.	יָשַׁב (וֹ)	נוֹשַׁב	יִשֵּׁב	יֻשַּׁב	הוֹשִׁיב (..)	הוּשַׁב	הִתְיַשֵּׁב (-)
	Imperative.	שֵׁב (-)	הִוָּשֵׁב	יַשֵּׁב		הוֹשֵׁב (יְ)		הִתְיַשֵּׁב
	Future.	(יְ) אֵשֵׁב (-)	אִוָּשֵׁב	אֲיַשֵּׁב	אִיַּשַּׁב	אוֹשִׁיב (..)	אוּשַׁב	אֶתְיַשֵּׁב
	Infinitive.	שֶׁבֶת (--)	הִוָּשֵׁב	יַשֵּׁב	יַשַּׁב	הוֹשִׁיב (..)	הוּשֵׁב (-)	הִתְיַשֵּׁב (-)
	Benoni.	יוֹשֵׁב		מְיַשֵּׁב		מוֹשִׁיב (..)		מִתְיַשֵּׁב
	Pahul.	יָשׁוּב	נוֹשָׁב		מְיֻשָּׁב		מוּשָׁב	
Preterite.	He.	יָשַׁב	נוֹשַׁב	יִשֵּׁב	יֻשַּׁב	הוֹשִׁיב	הוּשַׁב	הִתְיַשֵּׁב
	She.	יָשְׁבָה	נוֹשְׁבָה	יִשְּׁבָה	יֻשְּׁבָה	הוֹשִׁיבָה	הוּשְׁבָה	הִתְיַשְּׁבָה
	Thou, mas.	יָשַׁבְתָּ	נוֹשַׁבְתָּ	יִשַּׁבְתָּ	יֻשַּׁבְתָּ	הוֹשַׁבְתָּ	הוּשַׁבְתָּ	הִתְיַשַּׁבְתָּ
	Thou, fem.	יָשַׁבְתְּ	נוֹשַׁבְתְּ	יִשַּׁבְתְּ	יֻשַּׁבְתְּ	הוֹשַׁבְתְּ	הוּשַׁבְתְּ	הִתְיַשַּׁבְתְּ
	I.	יָשַׁבְתִּי	נוֹשַׁבְתִּי	יִשַּׁבְתִּי	יֻשַּׁבְתִּי	הוֹשַׁבְתִּי	הוּשַׁבְתִּי	הִתְיַשַּׁבְתִּי
	They.	יָשְׁבוּ	נוֹשְׁבוּ	יִשְּׁבוּ	יֻשְּׁבוּ	הוֹשִׁיבוּ	הוּשְׁבוּ	הִתְיַשְּׁבוּ
	You, mas.	יְשַׁבְתֶּם	נוֹשַׁבְתֶּם	יִשַּׁבְתֶּם	יֻשַּׁבְתֶּם	הוֹשַׁבְתֶּם	הוּשַׁבְתֶּם	הִתְיַשַּׁבְתֶּם
	You, fem.	יְשַׁבְתֶּן	נוֹשַׁבְתֶּן	יִשַּׁבְתֶּן	יֻשַּׁבְתֶּן	הוֹשַׁבְתֶּן	הוּשַׁבְתֶּן	הִתְיַשַּׁבְתֶּן
	We.	יָשַׁבְנוּ	נוֹשַׁבְנוּ	יִשַּׁבְנוּ	יֻשַּׁבְנוּ	הוֹשַׁבְנוּ	הוּשַׁבְנוּ	הִתְיַשַּׁבְנוּ
Imperative.	Thou, mas.	שֵׁב	הִוָּשֵׁב	יַשֵּׁב		הוֹשֵׁב		הִתְיַשֵּׁב
	Thou, fem.	שְׁבִי	הִוָּשְׁבִי	יַשְּׁבִי		הוֹשִׁבִי		הִתְיַשְּׁבִי
	Ye, mas.	שְׁבוּ	הִוָּשְׁבוּ	יַשְּׁבוּ		הוֹשִׁבוּ		הִתְיַשְּׁבוּ
	Ye, fem.	שְׁבְנָה	הִוָּשֵׁבְנָה	יַשֵּׁבְנָה		הוֹשֵׁבְנָה		הִתְיַשֵּׁבְנָה

Future.													*Benoni.*	*Pahul.*
Thou, mas.	תִּשְׁבֹּר	תִּשְׁבֹּר	תִּשְׁבֹּר	תִּשְׁבֹּר	תִּשְׁבֹּר	תִּשְׁבֹּר	תִּשְׁבֹּר	תִּשְׁבֹּר	תִּשְׁבֹּר	תִּשְׁבֹּר	תִּשְׁבֹּר	תִּשְׁבֹּר		
Thou, fem.	תִּשְׁבְּרִי	תִּשְׁבְּרִי	תִּשְׁבְּרִי	תִּשְׁבְּרִי	תִּשְׁבְּרִי	תִּשְׁבְּרִי	תִּשְׁבְּרִי	תִּשְׁבְּרִי	תִּשְׁבְּרִי	תִּשְׁבְּרִי	תִּשְׁבְּרִי	תִּשְׁבְּרִי		
He.	יִשְׁבֹּר	יִשְׁבֹּר	יִשְׁבֹּר	יִשְׁבֹּר	יִשְׁבֹּר	יִשְׁבֹּר	יִשְׁבֹּר	יִשְׁבֹּר	יִשְׁבֹּר	יִשְׁבֹּר	יִשְׁבֹּר	יִשְׁבֹּר		
She.	תִּשְׁבֹּר	תִּשְׁבֹּר	תִּשְׁבֹּר	תִּשְׁבֹּר	תִּשְׁבֹּר	תִּשְׁבֹּר	תִּשְׁבֹּר	תִּשְׁבֹּר	תִּשְׁבֹּר	תִּשְׁבֹּר	תִּשְׁבֹּר	תִּשְׁבֹּר		
We.	נִשְׁבֹּר	נִשְׁבֹּר	נִשְׁבֹּר	נִשְׁבֹּר	נִשְׁבֹּר	נִשְׁבֹּר	נִשְׁבֹּר	נִשְׁבֹּר	נִשְׁבֹּר	נִשְׁבֹּר	נִשְׁבֹּר	נִשְׁבֹּר		
You, mas.	תִּשְׁבְּרוּ	תִּשְׁבְּרוּ	תִּשְׁבְּרוּ	תִּשְׁבְּרוּ	תִּשְׁבְּרוּ	תִּשְׁבְּרוּ	תִּשְׁבְּרוּ	תִּשְׁבְּרוּ	תִּשְׁבְּרוּ	תִּשְׁבְּרוּ	תִּשְׁבְּרוּ	תִּשְׁבְּרוּ		
They, mas.	יִשְׁבְּרוּ	יִשְׁבְּרוּ	יִשְׁבְּרוּ	יִשְׁבְּרוּ	יִשְׁבְּרוּ	יִשְׁבְּרוּ	יִשְׁבְּרוּ	יִשְׁבְּרוּ	יִשְׁבְּרוּ	יִשְׁבְּרוּ	יִשְׁבְּרוּ	יִשְׁבְּרוּ		
You, they, fem.	תִּשְׁבֹּרְנָה	תִּשְׁבֹּרְנָה	תִּשְׁבֹּרְנָה	תִּשְׁבֹּרְנָה	תִּשְׁבֹּרְנָה	תִּשְׁבֹּרְנָה	תִּשְׁבֹּרְנָה	תִּשְׁבֹּרְנָה	תִּשְׁבֹּרְנָה	תִּשְׁבֹּרְנָה	תִּשְׁבֹּרְנָה	תִּשְׁבֹּרְנָה		
Infinitive.	שְׁבָרַת	דְּשַׁבֵּר	שַׁבֵּר	דְּשַׁבֵּר	שַׁבֵּר	דְּשַׁבֵּר	שַׁבֵּר	דְּשַׁבֵּר	שַׁבֵּר	דְּשַׁבֵּר	שַׁבֵּר	דְּשַׁבֵּר		
Mas. singular.	יִשְׁבֹּר												מְשַׁבֵּר	מְשֻׁבָּר
Mas. plural.	יִשְׁבְּרִים												מְשַׁבְּרִים	מְשֻׁבָּרִים
Fem. singular.	יִשְׁבְּרָה												מְשַׁבֶּרֶת	מְשֻׁבֶּרֶת
Fem. plural.	יִשְׁבְּרוֹת												מְשַׁבְּרוֹת	מְשֻׁבָּרוֹת
Mas. singular.	יִשָּׁבֵר												מִשְׁתַּבֵּר	מְשֻׁתְּבָר
Mas. plural.	יִשָּׁבְּרִים												מִשְׁתַּבְּרִים	מְשֻׁתְּבָרִים
Fem. singular.	יִשָּׁבְּרָה												מִשְׁתַּבֶּרֶת	מְשֻׁתְּבֶרֶת
Fem. plural.	יִשָּׁבְּרוֹת												מִשְׁתַּבְּרוֹת	מְשֻׁתְּבָרוֹת

Paradigm of Verbs whose first Radical is נ. נָגַשׁ *he approached.*

		Kal.	Niphal.	Pihel.	Puhal.	Hiphil.	Hophal.	Hithpahel.
Abstract.	Preterite.	נָגַשׁ	נִגַּשׁ	נִגֵּשׁ	נֻגַּשׁ	הִגִּישׁ	(1) הָגַשׁ	הִתְנַגֵּשׁ
	Imperative.	גַּשׁ (..)	הִנָּגֵשׁ	נַגֵּשׁ		הַגִּישׁ (..)		הִתְנַגֵּשׁ
	Future.	אֶגַּשׁ (..) (1)	אֶנָּגֵשׁ	אֲנַגֵּשׁ	אֲנֻגַּשׁ	אַגִּישׁ (..)	(1) אֻגַּשׁ	אֶתְנַגֵּשׁ
	Infinitive.	נָגֹשׁ	הִנָּגֵשׁ	נַגֵּשׁ	נֻגַּשׁ (1)	הַגִּישׁ (..)	(1) הָגַשׁ	הִתְנַגֵּשׁ
	Benoni.	נוֹגֵשׁ		מְנַגֵּשׁ		מַגִּישׁ (..)		מִתְנַגֵּשׁ
	Pahul.	נָגוּשׁ	נִגָּשׁ		מְנֻגָּשׁ		(1) מֻגָּשׁ	
Preterite.	He.	נָגַשׁ	נִגַּשׁ	נִגֵּשׁ	נֻגַּשׁ	הִגִּישׁ	הָגַשׁ	הִתְנַגֵּשׁ
	She.	נָגְשָׁה	נִגְּשָׁה	נִגְּשָׁה	נֻגְּשָׁה	הִגִּישָׁה	הָגְּשָׁה	הִתְנַגְּשָׁה
	Thou, mas.	נָגַשְׁתָּ	נִגַּשְׁתָּ	נִגַּשְׁתָּ	נֻגַּשְׁתָּ	הִגַּשְׁתָּ	הָגַשְׁתָּ	הִתְנַגַּשְׁתָּ
	Thou, fem.	נָגַשְׁתְּ	נִגַּשְׁתְּ	נִגַּשְׁתְּ	נֻגַּשְׁתְּ	הִגַּשְׁתְּ	הָגַשְׁתְּ	הִתְנַגַּשְׁתְּ
	I.	נָגַשְׁתִּי	נִגַּשְׁתִּי	נִגַּשְׁתִּי	נֻגַּשְׁתִּי	הִגַּשְׁתִּי	הָגַשְׁתִּי	הִתְנַגַּשְׁתִּי
	They.	נָגְשׁוּ	נִגְּשׁוּ	נִגְּשׁוּ	נֻגְּשׁוּ	הִגִּישׁוּ	הָגְּשׁוּ	הִתְנַגְּשׁוּ
	You, mas.	נָגַשְׁתֶּם	נִגַּשְׁתֶּם	נִגַּשְׁתֶּם	נֻגַּשְׁתֶּם	הִגַּשְׁתֶּם	הָגַשְׁתֶּם	הִתְנַגַּשְׁתֶּם
	You, fem.	נָגַשְׁתֶּן	נִגַּשְׁתֶּן	נִגַּשְׁתֶּן	נֻגַּשְׁתֶּן	הִגַּשְׁתֶּן	הָגַשְׁתֶּן	הִתְנַגַּשְׁתֶּן
	We.	נָגַשְׁנוּ	נִגַּשְׁנוּ	נִגַּשְׁנוּ	נֻגַּשְׁנוּ	הִגַּשְׁנוּ	הָגַשְׁנוּ	הִתְנַגַּשְׁנוּ
Imperative.	Thou, mas.	גַּשׁ	הִנָּגֵשׁ	נַגֵּשׁ		הַגֵּשׁ		הִתְנַגֵּשׁ
	Thou, fem.	גְּשִׁי	הִנָּגְשִׁי	נַגְּשִׁי		הַגִּישִׁי		הִתְנַגְּשִׁי
	You, mas.	גְּשׁוּ	הִנָּגְשׁוּ	נַגְּשׁוּ		הַגִּישׁוּ		הִתְנַגְּשׁוּ
	You, fem.	גִּשְׁנָה	הִנָּגִשְׁנָה	נַגִּשְׁנָה		הַגֵּשְׁנָה		הִתְנַגִּשְׁנָה

Future.								*Benoni.*	*Pahul.*
תִּפְעַל	יִפְעַל	נִפְעַל	הִפְעִיל	הֻפְעַל	הִתְפַּעֵל	הִפְעִיל	הֻפְעַל		
תִּפְעֲלִי	יִפְעֲלוּ	נִפְעֲלָה	הִפְעִילָה	הֻפְעֲלָה	הִתְפַּעֲלָה	הִפְעִילָה	הֻפְעֲלָה		
תִּפְעֲלוּ	יִפְעֲלוּ	נִפְעֲלוּ	הִפְעִילוּ	הֻפְעֲלוּ	הִתְפַּעֲלוּ	הִפְעִילוּ	הֻפְעֲלוּ		
תִּפְעַלְנָה	יִפְעַלְנָה	נִפְעַלְנָה	הִפְעַלְנָה	הֻפְעַלְנָה	הִתְפַּעַלְנָה	הִפְעַלְנָה	הֻפְעַלְנָה		
תִּפְעַל	יִפְעַל	נִפְעַל	הִפְעִיל	הֻפְעַל	הִתְפַּעֵל	הִפְעִיל	הֻפְעַל		
תִּפְעֲלִי	יִפְעֲלוּ	נִפְעֲלָה	הִפְעִילָה	הֻפְעֲלָה	הִתְפַּעֲלָה	הִפְעִילָה	הֻפְעֲלָה		
תִּפְעֲלוּ	יִפְעֲלוּ	נִפְעֲלוּ	הִפְעִילוּ	הֻפְעֲלוּ	הִתְפַּעֲלוּ	הִפְעִילוּ	הֻפְעֲלוּ		
תִּפְעַלְנָה	יִפְעַלְנָה	נִפְעַלְנָה	הִפְעַלְנָה	הֻפְעַלְנָה	הִתְפַּעַלְנָה	הִפְעַלְנָה	הֻפְעַלְנָה		
תִּפְעַל	יִפְעַל	נִפְעַל	הִפְעִיל	הֻפְעַל	הִתְפַּעֵל	הִפְעִיל	הֻפְעַל		
תִּפְעֲלוּ	יִפְעֲלוּ	נִפְעֲלוּ	הִפְעִילוּ	הֻפְעֲלוּ	הִתְפַּעֲלוּ	הִפְעִילוּ	הֻפְעֲלוּ		
תִּפְעַלְנָה	יִפְעַלְנָה	נִפְעַלְנָה	הִפְעַלְנָה	הֻפְעַלְנָה	הִתְפַּעַלְנָה	הִפְעַלְנָה	הֻפְעַלְנָה		
תִּפְעַל	יִפְעַל	נִפְעַל	הִפְעִיל	הֻפְעַל	הִתְפַּעֵל	הִפְעִיל	הֻפְעַל		
תִּפְעֲלִי	יִפְעֲלוּ	נִפְעֲלָה	הִפְעִילָה	הֻפְעֲלָה	הִתְפַּעֲלָה	הִפְעִילָה	הֻפְעֲלָה

Paradigm of Verbs whose second Radical letter is ו or י. קוּם *to arise.*

		Kal.	Niphal.	Pihel.	Puhal.	Hiphil.	Hophal.	Hithpahel.
Abstract.	Preterite.	קָם	נָקוֹם	קוֹמֵם	קוֹמַם	הֵקִים (··)	הוּקַם	הִתְקוֹמֵם
	Imperative.	קוּם (וֹ)	הִקּוֹם	קוֹמֵם		הָקִים (··)		הִתְקוֹמֵם
	Future.	אָקוּם (וֹ)	אֶקּוֹם	אֲקוֹמֵם	אֲקוֹמַם	אָקִים (··)	אוּקַם	אֶתְקוֹמֵם
	Infinitive.	קוּם (וֹ)	הִקּוֹם	קוֹמֵם	קוֹמַם	הָקִים (··)	הוּקַם	הִתְקוֹמֵם
	Benoni.	קָם		מְקוֹמֵם		מָקִים (··)		מִתְקוֹמֵם
	Pahul.	קוּם	נָקוֹם		מְקוֹמָם		מוּקָם	
Preterite.	He.	קָם	נָקוֹם	קוֹמֵם	קוֹמַם	הֵקִים	הוּקַם	הִתְקוֹמֵם
	She.	קָמָה	נָקוֹמָה	קוֹמְמָה	קוֹמְמָה	הֵקִימָה	הוּקְמָה	הִתְקוֹמְמָה
	Thou, mas.	קַמְתָּ	נְקוּמוֹתָ	קוֹמַמְתָּ	קוֹמַמְתָּ	הֲקִימוֹתָ	הוּקַמְתָּ	הִתְקוֹמַמְתָּ
	Thou, fem.	קַמְתְּ	נְקוּמוֹת	קוֹמַמְתְּ	קוֹמַמְתְּ	הֲקִימוֹת	הוּקַמְתְּ	הִתְקוֹמַמְתְּ
	I.	קַמְתִּי	נְקוּמוֹתִי	קוֹמַמְתִּי	קוֹמַמְתִּי	הֲקִימוֹתִי	הוּקַמְתִּי	הִתְקוֹמַמְתִּי
	They.	קָמוּ	נָקוֹמוּ	קוֹמְמוּ	קוֹמְמוּ	הֲקִימוּ	הוּקְמוּ	הִתְקוֹמְמוּ
	You, mas.	קַמְתֶּם	נְקוּמוֹתֶם	קוֹמַמְתֶּם	קוֹמַמְתֶּם	הֲקִימוֹתֶם	הוּקַמְתֶּם	הִתְקוֹמַמְתֶּם
	You, fem.	קַמְתֶּן	נְקוּמוֹתֶן	קוֹמַמְתֶּן	קוֹמַמְתֶּן	הֲקִימוֹתֶן	הוּקַמְתֶּן	הִתְקוֹמַמְתֶּן
	We.	קַמְנוּ	נָקוֹמְנוּ	קוֹמַמְנוּ	קוֹמַמְנוּ	הֲקִימוֹנוּ	הוּקַמְנוּ	הִתְקוֹמַמְנוּ
Imperative.	Thou, mas.	קוּם	הִקּוֹם	קוֹמֵם		הָקֵם		הִתְקוֹמֵם
	Thou, fem.	קוּמִי	הִקּוֹמִי	קוֹמְמִי		הָקִימִי		הִתְקוֹמְמִי
	You, mas.	קוּמוּ	הִקּוֹמוּ	קוֹמְמוּ		הָקִימוּ		הִתְקוֹמְמוּ
	You, fem.	קוּמְנָה	הִקּוֹמְנָה	קוֹמַמְנָה		הָקִימְנָה		הִתְקוֹמַמְנָה

Future.												*Pahul.*
תִּקְטֹם	תִּקְטֹמִי	יִקְטֹם	תִּקְטֹם	תִּקְטֹמִי	תִּקְטֹמְנָה	תִּקְטֹמוּ	תִּקְטֹמְנָה	תִּקְטֹמוּ	תִּקְטֹמְנָה	תִּקְטָמוּן	תִּקְטָמְנָה	קָטוּם
Thou, mas.	Thou, fem.	He.	She.	We.	You, mas.	They, mas.	You, they, fem.	*Infinitive.*	Mas. singular.	Mas. plural.	Fem. singular.	Fem. plural.
תִּקְטֹם	תִּקְטֹמִי	יִקְטֹם	תִּקְטֹם	נִקְטֹם	תִּקְטְמוּ	יִקְטְמוּ	תִּקְטֹמְנָה	הִקְטֵם	מְקַטֵּם	מְקַטְּמִים	מְקַטֶּמֶת	מְקַטְּמוֹת
תִּקְטֹם	תִּקְטֹמִי	יִקְטֹם	תִּקְטֹם	נִקְטֹם	תִּקְטְמוּ	יִקְטְמוּ	תִּקְטֹמְנָה	קְטֹם	מְקֻטָּם	מְקֻטָּמִים	מְקֻטֶּמֶת	מְקֻטָּמוֹת
תִּקְטֹם	תִּקְטֹמִי	יִקְטֹם	תִּקְטֹם	נִקְטֹם	תִּקְטְמוּ	יִקְטְמוּ	תִּקְטֹמְנָה	קְטֹם	מְקַטֵּם	מְקַטְּמִים	מְקַטֶּמֶת	מְקַטְּמוֹת
תִּקְטֹם	תִּקְטֹמִי	יִקְטֹם	תִּקְטֹם	נִקְטֹם	תִּקְטְמוּ	יִקְטְמוּ	תִּקְטֹמְנָה	קְטֹם	מְקַטֵּם	מְקַטְּמִים	מְקַטֶּמֶת	מְקַטְּמוֹת
תִּקְטֹם	תִּקְטֹמִי	יִקְטֹם	תִּקְטֹם	נִקְטֹם	תִּקְטְמוּ	יִקְטְמוּ	תִּקְטֹמְנָה	קְטֹם	מְקַטֵּם	מְקַטְּמִים	מְקַטֶּמֶת	מְקַטְּמוֹת
תִּקְטֹם	תִּקְטֹמִי	יִקְטֹם	תִּקְטֹם	נִקְטֹם	תִּקְטְמוּ	יִקְטְמוּ	תִּקְטֹמְנָה	קְטֹם	מְקַטֵּם	מְקַטְּמִים	מְקַטֶּמֶת	מְקַטְּמוֹת
תִּקְטֹם	תִּקְטֹמִי	יִקְטֹם	תִּקְטֹם	נִקְטֹם	תִּקְטְמוּ	יִקְטְמוּ	תִּקְטֹמְנָה	קְטֹם	מְקַטֵּם	מְקַטְּמִים	מְקַטֶּמֶת	מְקַטְּמוֹת

Paradigm of Verbs whose third Radical is א. מָצָא *he found.*

		Kal.	Niphal.	Pihel.	Puhal.	Hiphil.	Hophal.	Hithpahel.
Abstract.	Preterite.	מָצָא (··)	נִמְצָא	מִצֵּא	מֻצָּא	הִמְצִיא	הָמְצָא	הִתְמַצֵּא
	Imperative.	מְצָא	הִמָּצֵא	מַצֵּא		הַמְצִיא		הִתְמַצֵּא
	Future.	אֶמְצָא	אֶמָּצֵא	אֲמַצֵּא	אֲמֻצָּא	אַמְצִיא	אָמְצָא	אֶתְמַצֵּא
	Infinitive.	מְצֹא(א וֹת) (ר)	הִמָּצֵא	מַצֵּא (וֹת)	מֻצֹא (וֹת)	הַמְצִיא (י)	הָמְצֹא (וֹת)	הִתְמַצֵּא
	Benoni.	מוֹצֵא		מְמַצֵּא		מַמְצִיא		מִתְמַצֵּא
	Pahul.	מָצוּא	נִמְצָא		מְמֻצָּא		(י) מָמְצָא	
Preterite.	He.	מָצָא	נִמְצָא	מִצֵּא	מֻצָּא	הִמְצִיא	הָמְצָא	הִתְמַצֵּא
	She.	מָצְאָה	נִמְצְאָה	מִצְּאָה	מֻצְאָה	הִמְצִיאָה	הָמְצְאָה	הִתְמַצְּאָה
	Thou, mas.	מָצָאתָ	נִמְצֵאתָ	מִצֵּאתָ	מֻצֵּאתָ	הִמְצֵאתָ	הָמְצֵאתָ	הִתְמַצֵּאתָ
	Thou, fem.	מָצָאת	נִמְצֵאת	מִצֵּאת	מֻצֵּאת	הִמְצֵאת	הָמְצֵאת	הִתְמַצֵּאת
	I.	מָצָאתִי	נִמְצֵאתִי	מִצֵּאתִי	מֻצֵּאתִי	הִמְצֵאתִי	הָמְצֵאתִי	הִתְמַצֵּאתִי
	They.	מָצְאוּ	נִמְצְאוּ	מִצְּאוּ	מֻצְּאוּ	הִמְצִיאוּ	הָמְצְאוּ	הִתְמַצְּאוּ
	You, mas.	מְצָאתֶם	נִמְצֵאתֶם	מִצֵּאתֶם	מֻצֵּאתֶם	הִמְצֵאתֶם	הָמְצֵאתֶם	הִתְמַצֵּאתֶם
	You, fem.	מְצָאתֶן	נִמְצֵאתֶן	מִצֵּאתֶן	מֻצֵּאתֶן	הִמְצֵאתֶן	הָמְצֵאתֶן	הִתְמַצֵּאתֶן
	We.	מָצָאנוּ	נִמְצֵאנוּ	מִצֵּאנוּ	מֻצֵּאנוּ	הִמְצֵאנוּ	הָמְצֵאנוּ	הִתְמַצֵּאנוּ
Imperative.	Thou, mas.	מְצָא	הִמָּצֵא	מַצֵּא		הַמְצֵא		הִתְמַצֵּא
	Thou, fem.	מִצְאִי	הִמָּצְאִי	מַצְּאִי		הַמְצִיאִי		הִתְמַצְּאִי
	Ye, mas.	מְצְאוּ	הִמָּצְאוּ	מַצְּאוּ		הַמְצִיאוּ		הִתְמַצְּאוּ

Future.		*Benoni.*	*Palul.*
Thou, mas.	*Infinitive.*	Mas. singular.	Mas. singular.
Thou, fem.		Mas. plural.	Mas. plural.
He.		Fem. singular.	Fem. singular.
She.		Fem. plural.	Fem. plural.
We.			
You, mas.			
They, mas.			
You, they, fem.			

Paradigm of Verbs whose third Radical letter is ה. גָּלָה *he revealed.*

		Kal.	Niphal.	Pihel.	Puhal.	Hiphil.	Hophal.	Hithpahel.
Abstract.	Preterite.	גָּלָה	נִגְלָה	גִּלָּה	גֻּלָּה	הִגְלָה	הָגְלָה	הִתְגַּלָּה
	Imperative.	גְּלֵה	הִגָּלֵה	גַּלֵּה		הַגְלֵה		הִתְגַּלֵּה
	Future.	אֶגְלֶה	אֶגָּלֶה	אֲגַלֶּה	אֲגֻלָּה	אַגְלֶה	אָגְלֶה	אֶתְגַּלֶּה
	Infinitive.	גְּלֹה (וֹת)	הִגָּלֹה (וֹת)	גַּלֵּה (ּי) (וֹת)	גֻּלֹּה (וֹת)	הַגְלֹה (י)	הָגְלֹה (י) (וֹת)	הִתְגַּלֹּה (ה)
	Benoni.	גּוֹלֶה		מְגַלֶּה		מַגְלֶה		מִתְגַּלֶּה
	Pahul.	גָּלוּי	נִגְלֶה				מָגְלֶה	
Preterite.	He.	גָּלָה	נִגְלָה	גִּלָּה	גֻּלָּה	הִגְלָה	הָגְלָה	הִתְגַּלָּה
	She.	גָּלְתָה	נִגְלְתָה	גִּלְּתָה	גֻּלְּתָה	הִגְלְתָה	הָגְלְתָה	הִתְגַּלְּתָה
	Thou, mas.	גָּלִיתָ	נִגְלֵיתָ	גִּלִּיתָ	גֻּלִּיתָ	הִגְלִיתָ	הָגְלִיתָ	הִתְגַּלִּיתָ
	Thou, fem.	גָּלִית	נִגְלֵית	גִּלִּית	גֻּלִּית	הִגְלִית	הָגְלִית	הִתְגַּלִּית
	I.	גָּלִיתִי	נִגְלֵיתִי	גִּלִּיתִי	גֻּלִּיתִי	הִגְלִיתִי	הָגְלִיתִי	הִתְגַּלִּיתִי
	They.	גָּלוּ	נִגְלוּ	גִּלּוּ	גֻּלּוּ	הִגְלוּ	הָגְלוּ	הִתְגַּלּוּ
	You, mas.	גְּלִיתֶם	נִגְלֵיתֶם	גִּלִּיתֶם	גֻּלִּיתֶם	הִגְלִיתֶם	הָגְלִיתֶם	הִתְגַּלִּיתֶם
	You, fem.	גְּלִיתֶן	נִגְלֵיתֶן	גִּלִּיתֶן	גֻּלִּיתֶן	הִגְלִיתֶן	הָגְלִיתֶן	הִתְגַּלִּיתֶן
	We.	גָּלִינוּ	נִגְלֵינוּ	גִּלִּינוּ	גֻּלִּינוּ	הִגְלִינוּ	הָגְלִינוּ	הִתְגַּלִּינוּ
Imperative.	Thou, mas.	גְּלֵה	הִגָּלֵה	גַּלֵּה		הַגְלֵה		הִתְגַּלֵּה
	Thou, fem.	גְּלִי	הִגָּלִי	גַּלִּי		הַגְלִי		הִתְגַּלִּי
	You, mas.	גְּלוּ	הִגָּלוּ	גַּלּוּ		הַגְלוּ		הִתְגַּלּוּ

Future.	Thou, mas.	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה	תְּגֻלֶּה	תַּגְלֶה	תָּגְלֶה	תִּתְגַּלֶּה
	Thou, fem.	תִּגְלִי	תִּגָּלִי	תְּגַלִּי	תְּגֻלִּי	תַּגְלִי	תָּגְלִי	תִּתְגַּלִּי
	He.	יִגְלֶה	יִגָּלֶה	יְגַלֶּה	יְגֻלֶּה	יַגְלֶה	יָגְלֶה	יִתְגַּלֶּה
	She.	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה	תְּגֻלֶּה	תַּגְלֶה	תָּגְלֶה	תִּתְגַּלֶּה
	We.	נִגְלֶה	נִגָּלֶה	נְגַלֶּה	נְגֻלֶּה	נַגְלֶה	נָגְלֶה	נִתְגַּלֶּה
	You, mas.	תִּגְלוּ	תִּגָּלוּ	תְּגַלּוּ	תְּגֻלּוּ	תַּגְלוּ	תָּגְלוּ	תִּתְגַּלּוּ
	They, mas.	יִגְלוּ	יִגָּלוּ	יְגַלּוּ	יְגֻלּוּ	יַגְלוּ	יָגְלוּ	יִתְגַּלּוּ
	You, they, fem.	תִּגְלֶינָה	תִּגָּלֶינָה	תְּגַלֶּינָה	תְּגֻלֶּינָה	תַּגְלֶינָה	תָּגְלֶינָה	תִּתְגַּלֶּינָה
	Infinitive.	גְּלֹה גְּלוֹת	הִגָּלֹה	גַּלֹּה	גֻּלֹּה	הַגְלֶה	הָגְלֶה	הִתְגַּלֶּה
Benoni.	Mas. singular.	גּוֹלֶה		מְגַלֶּה		מַגְלֶה		מִתְגַּלֶּה
	Mas. plural.	גּוֹלִים		מְגַלִּים		מַגְלִים		מִתְגַּלִּים
	Fem. singular.	גּוֹלָה		מְגַלָּה		מַגְלָה		מִתְגַּלָּה
	Fem. plural.	גּוֹלוֹת		מְגַלּוֹת		מַגְלוֹת		מִתְגַּלּוֹת
Pahul.	Mas. singular.	גָּלוּי	נִגְלֶה		מְגֻלֶּה		מָגְלֶה	
	Mas. plural.	גְּלוּיִים	נִגְלִים		מְגֻלִּים		מָגְלִים	
	Fem. singular.	גְּלוּיָה	נִגְלָה		מְגֻלָּה		מָגְלָה	
	Fem. plural.	גְּלוּיוֹת	נִגְלוֹת		מְגֻלּוֹת		מָגְלוֹת	

Paradigm of Verbs whose second and third Radicals are the same. סָבַב *he surrounded.*

		Kal.	Niphal.	Pihel.	Puhal.	Hiphil.	Hophal.	Hithpahel.
Abstract.	Preterite.	סַב	נָסַב	סוֹבֵב	סוֹבַב	הֵסֵב	הוּסַב	הִסְתּוֹבֵב
	Imperative	סוֹב (-)	הִסָּבֵב	סוֹבֵב		הָסֵב		הִסְתּוֹבֵב
	Future.	אָסֹב (-)	אֵסַב	אֲסוֹבֵב	אֲסוֹבַב	אָסֵב	אוּסַב	אֶסְתּוֹבֵב
	Infinitive.	סוֹב	הִסָּבֵב	סוֹבֵב	סוֹבַב	הָסֵב	הוּסַב	הִסְתּוֹבֵב
	Benoni.	סוֹבֵב		מְסוֹבֵב		מֵסֵב		מִסְתּוֹבֵב
	Pahul.	סָבוּב	נָסָב		מְסוֹבָב		מוּסָב	
Preterite.	He.	סַב	נָסַב	סוֹבֵב	סוֹבַב	הֵסֵב	הוּסַב	הִסְתּוֹבֵב
	She.	סַבָּה	נָסַבָּה	סוֹבְבָה	סוֹבְבָה	הֵסֵבָּה	הוּסַבָּה	הִסְתּוֹבְבָה
	Thou, mas.	סַבּוֹתָ	נִסַּבּוֹתָ	סוֹבַבְתָּ	סוֹבַבְתָּ	הֵסִבּוֹתָ	הוּסַבּוֹתָ	הִסְתּוֹבַבְתָּ
	Thou, fem.	סַבּוֹת	נִסַּבּוֹת	סוֹבַבְתְּ	סוֹבַבְתְּ	הֵסִבּוֹת	הוּסַבּוֹת	הִסְתּוֹבַבְתְּ
	I.	סַבּוֹתִי	נִסַּבּוֹתִי	סוֹבַבְתִּי	סוֹבַבְתִּי	הֵסִבּוֹתִי	הוּסַבּוֹתִי	הִסְתּוֹבַבְתִּי
	They.	סַבּוּ	נִסַּבּוּ	סוֹבְבוּ	סוֹבְבוּ	הֵסִבּוּ	הוּסַבּוּ	הִסְתּוֹבְבוּ
	You, mas.	סַבּוֹתֶם	נִסַּבּוֹתֶם	סוֹבַבְתֶּם	סוֹבַבְתֶּם	הֵסִבּוֹתֶם	הוּסַבּוֹתֶם	הִסְתּוֹבַבְתֶּם
	You, fem.	סַבּוֹתֶן	נִסַּבּוֹתֶן	סוֹבַבְתֶּן	סוֹבַבְתֶּן	הֵסִבּוֹתֶן	הוּסַבּוֹתֶן	הִסְתּוֹבַבְתֶּן
	We.	סַבּוֹנוּ	נִסַּבּוֹנוּ	סוֹבַבְנוּ	סוֹבַבְנוּ	הֵסִבּוֹנוּ	הוּסַבּוֹנוּ	הִסְתּוֹבַבְנוּ
Imperative	Thou, mas.	סוֹב	הִסָּבֵב	סוֹבֵב		הָסֵב		הִסְתּוֹבֵב
	Thou, fem.	סוֹבִי	הִסָּבֵבִי	סוֹבְבִי		הָסֵבִי		הִסְתּוֹבְבִי
	You, mas.	סוֹבּוּ	הִסָּבֵבוּ	סוֹבְבוּ		הָסֵבּוּ		הִסְתּוֹבְבוּ

Future.	I.	אָסוֹב	אֶסַּב	אֲסוֹבֵב	אֲסוֹבַב	אָסֵב	אוּסַב	אֶסְתּוֹבֵב
	Thou, mas.	תָּסוֹב	תִּסַּב	תְּסוֹבֵב	תְּסוֹבַב	תָּסֵב	תּוּסַב	תִּסְתּוֹבֵב
	Thou, fem.	תָּסוֹבִּי	תִּסַּבִּי	תְּסוֹבְבִי	תְּסוֹבְבִי	תָּסְבִּי	תּוּסַבִּי	תִּסְתּוֹבְבִי
	He.	יָסוֹב	יִסַּב	יְסוֹבֵב	יְסוֹבַב	יָסֵב	יוּסַב	יִסְתּוֹבֵב
	She.	תָּסוֹב	תִּסַּב	תְּסוֹבֵב	תְּסוֹבַב	תָּסֵב	תּוּסַב	תִּסְתּוֹבֵב
	We.	נָסוֹב	נִסַּב	נְסוֹבֵב	נְסוֹבַב	נָסֵב	נוּסַב	נִסְתּוֹבֵב
	You, mas.	תָּסוֹבּוּ	תִּסַּבּוּ	תְּסוֹבְבוּ	תְּסוֹבְבוּ	תָּסֵבּוּ	תּוּסַבּוּ	תִּסְתּוֹבְבוּ
	They, mas.	יָסוֹבּוּ	יִסַּבּוּ	יְסוֹבְבוּ	יְסוֹבְבוּ	יָסֵבּוּ	יוּסַבּוּ	יִסְתּוֹבְבוּ
	You, they, fem.	תְּסֻבֶּינָה	תִּסַּבֶּינָה	תְּסוֹבֵבְנָה	תְּסוֹבַבְנָה	תָּסֵבֶּינָה	תּוּסַבֶּינָה	תִּסְתּוֹבֵבְנָה
	Infinitive.	סוֹב	הִסַּב	סוֹבֵב	סוֹבַב	הָסֵב	הוּסַב	הִסְתּוֹבֵב
Benoni.	Mas. singular.	סוֹבֵב		מְסוֹבֵב		מֵסֵב		מִסְתּוֹבֵב
	Mas. plural.	סוֹבְבִים		מְסוֹבְבִים		מְסִבִּים		מִסְתּוֹבְבִים
	Fem. singular.	סוֹבְבָה		מְסוֹבְבָה		מְסִבָּה		מִסְתּוֹבְבָה
		סוֹבֶבֶת		מְסוֹבֶבֶת				מִסְתּוֹבֶבֶת
	Fem. plural.	סוֹבְבוֹת		מְסוֹבְבוֹת		מְסִבּוֹת		מִסְתּוֹבְבוֹת
Pahul.	Mas. singular.	סָבוּב	נָסַב		מְסוֹבָב		מוּסָב	
	Mas. plural.	סְבוּבִים	נְסַבִּים		מְסוֹבָבִים		מוּסַבִּים	
	Fem. singular.	סְבוּבָה	נְסַבָּה		מְסוֹבָבָה		מוּסַבָּה	
	Fem. plural.	סְבוּבוֹת	נְסַבּוֹת		מְסוֹבָבוֹת		מוּסַבּוֹת	

Examples of Verbs with Affixes.

PRETERITE.							
Them.	You.	Us.	Her.	Him.	Thee.	Me.	
לְמָדָם	לְמַדְכֶם	לְמָדָנוּ	לְמָדָהּ	לְמָדוֹ	לְמָדְךָ	לְמָדַנִי	He.
לְמָדָן	לְמַדְכֶן			לְמָדָהוּ	לְמָדֵךְ		
לְמָדָתַם	לְמַדְתְּכֶם	לְמָדַתְנוּ	לְמָדַתָּהּ	לְמָדַתּוּ	לְמָדַתְּךָ	לְמָדַתְנִי	She.
לְמָדַתַן	לְמַדְתְּכֶן			לְמָדַתְהוּ	לְמָדְתֵּךְ		
לְמַדְתָּם		לְמַדְתָּנוּ	לְמַדְתָּהּ	לְמַדְתּוּ		לְמַדְתַּנִי	Thou.
לְמַדְתָּן				לְמַדְתָּהוּ			
לְמַדְתִּים	לְמַדְתִּיכֶם	לְמַדְתִּינוּ	לְמַדְתִּיהָ	לְמַדְתִּיו	לְמַדְתִּיךְ	לְמַדְתִּינִי	I.
לְמַדְתִּין	לְמַדְתִּיכֶן			לְמַדְתִּיהוּ	לְמַדְתִּיךְ		
לָמְדוּם	לְמַדְתֶּם	לָמְדוּנוּ	לָמְדוּהָ	לָמְדוּהוּ	לָמְדוּךְ	לָמְדוּנִי	They.
לָמְדוּן	לְמַדְתֶּן				לָמְדוּךְ		
לְמַדְתּוּם		לְמַדְתּוּנוּ	לְמַדְתּוּהָ	לְמַדְתּוּהוּ		לְמַדְתּוּנִי	Ye.
לְמַדְתּוּן							
לְמַדְנוּם	לְמַדְנוּכֶם		לְמַדְנוּהָ	לְמַדְנוּהוּ	לְמַדְנוּךְ		We.
לְמַדְנוּן	לְמַדְנוּכֶן				לְמַדְנוּךְ		

IMPERATIVE.								
לִמְּדִי	לִמְּדוּ	לִמְּדִי	לִמְּדוּ	לִמְּדִי	לִמְּדוּ			Learn, &c.
לִמְּדִי	לִמְּדוּ	לִמְּדִי	לִמְּדוּ	לִמְּדִי	לִמְּדוּ			Learn, fem.
לִמְּדִי	לִמְּדוּ	לִמְּדִי	לִמְּדוּ	לִמְּדִי	לִמְּדוּ			Learn ye.
FUTURE.								
אֶלְמַּד	נִלְמַּד	תְּלַמְּדִי	תְּלַמְּדוּ	תְּלַמְּדִי	תְּלַמְּדוּ	יְלַמְּדִי	יְלַמְּדוּ	I, thou, he, we, &c.
אֶלְמַּד	נִלְמַּד	תְּלַמְּדִי	תְּלַמְּדוּ	תְּלַמְּדִי	תְּלַמְּדוּ	תְּלַמְּדִי	תְּלַמְּדוּ	Ye, they.
INFINITIVE.								
לִמְּדִי	לִמְּדוּ	לִמְּדִי	לִמְּדוּ	לִמְּדִי	לִמְּדוּ			To learn.
לִמְּדִי	לִמְּדוּ	לִמְּדִי	לִמְּדוּ	לִמְּדִי	לִמְּדוּ		

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